

# REFORMED CHURCH MESSENGER



## HOME FOR MISSIONARIES ON FURLOUGH

to be built at Lancaster, Pa.,

by the

Women's Missionary Society  
of the Eastern Synod

(See page 2)



(1) (2)

## "GROWING IN GRACE, POWER AND NUMBERS"

*The Men's Bible Class, Bethany Tabernacle, Philadelphia*

Every man actively and regularly engaged in winning men to Christ. (1) Leader: Dr. Frank J. Gibbons, 2221 N. Uber St. (2) Teacher and Pastor: Arthur Y. Holter, 2452 N. 19th St. When in Philadelphia ever Sunday, you are welcome to visit us at 20th and Dauphin at 11.45 a. m.

**PHILADELPHIA, JUNE 6, 1929**



## ONE BOOK A WEEK

### THE DOCTOR AND THE MINISTER WORK TOGETHER

I am inclined to think that "Victim and Victor" by John R. Oliver (The Macmillan Company, New York) is the best novel I have read for a year. I am not alone in this judgment, for the jury which advises the Board which awards the Pulitzer Prize for the best novel, and which is composed of eminent literary men, recommended this book for the prize. The Board went over their head and awarded the prize to Julia Peterkin for "Scarlet Sister Mary" (Bobbs, Merrill Company, Indianapolis), a very fine story of negro life which we will review soon, but I think I would side with the jury. Dr. Oliver is a very eminent physician who has long been interested in the healing by mental processes of mental troubles, depressions, nervous states, fears and hallucinations. Two or three years ago he wrote a novel called "Fear: the Autobiography of James Edwards," which attracted much attention. It is the story of how a business man who had gone to pieces through worries and fear over certain bad symptoms that began to manifest themselves was restored

to health and courage by the wise guidance of his mind by a great physician into helpful channels of thought. (Of course the patient had to give up certain bad habits he had fallen into to give him temporary courage, such as the use of alcohol, for instance. Dr. Oliver is the enemy of "alcoholic courage" in both of these books).

Dr. Oliver tells us that "One of the readers of 'Fear' chanced to say that an equally interesting book might be made by working out a portrait of a priest-physician with some psychasthenics and delinquents mixed in with the other fictionalized characters to show with what uncanny skill he could establish healing contact with them compared to either clergymen or psychiatrists in their separate spheres. This, however, proved a task beyond my strength. I have had to content myself with imagining two men, one a physician, the other a churchman, and with delineating certain interesting patients whom these two treated successfully together."

This is the first novel, so far as I know, that deals with the doctor and minister working together in the healing art and it is full of the most valuable suggestion for such cooperation in the future. To the churchman it is peculiarly encouraging in its acknowledgment of the power of religion to heal certain forms of very preva-

lent maladies. As a matter of fact Dr. Oliver gives more credit to the minister in the several cases related here than to the physician.

The book proceeds upon the "case" method, one incident of healing following close upon another. Many criminals are included among the cases and the methods practiced by the physician and clergyman seem remarkably effective upon the criminally minded. It was Christianity more than medicine they seemed to need—and friends. For the two men were always friends to those they healed. But there is a striking story running through the book—the story of a minister, Michael Mann, who had himself passed through deep waters, and who learned out of his own failure and recovery how to make points of contact with his patients. It is a wonderful picture of self-conquest devoted in self-sacrificing labor to healing the wounds of others.

I wish many physicians could read this book. They would come to put a high value upon Christianity as their greatest ally in healing. Might I also say that it is a book that serious-minded young people will enjoy and they will also derive much help for themselves and a deeper insight into the as yet unexplored powers of the Christian faith.

—Frederick Lynch.

### ADDRESS OF WELCOME TO THE GENERAL SYNOD

By Rev. G. H. Gebhardt, Chairman of the  
General Committee of Arrangements  
of the Reformed Church Council  
of Indianapolis

The Dream is often father to the Deed, and the Fancy of yesterday frequently finds fulfillment in the Fact of Today. Accordingly, Mr. President and Brethren, it seems but yesterday that, as a lad in this very Church, I heard frequent expressions of the hope of entertaining General Synod in Indianapolis. It was only a hope—a dream—at that time, twenty years ago! Today, it is a dream COME TRUE! In those days when the Rev. F. W. Englemann, the Rev. Henry Vitz, the Rev. W. H. Knierim, the Rev. Louis Stolte, the Rev. Julius F. Grauel and Dr. Henry Gekeler were the local Reformed pastors, there was scarcely a union meeting of the ministers, the Consistories, the Sunday Schools, the women, the young people, or of the congregations as a whole, but an invitation to General Synod to Indianapolis was discussed. It was never with the thought of what might be exhibited here to the Church at large, in the way of buildings, equipment of achievement but rather with the idea of what might challenge the Reformed Church from this "gateway to the West"! Again, it was always conceived as a JOINT invitation, a united vision, a cooperative effort, this hope of "some day" entertaining the General Synod, this ambition to bring "Mother" here, to visit her "mid-west children" in the Hoosier Capitol!

So it has remained through the years. When definite invitations were finally presented at Reading, in 1920, then at Hickory, in 1923, and finally at Philadelphia in 1926, in each case there was a united sentiment and a united willingness BEHIND the invitation. There have come, in the intervening years, many changes in pastors, changes in locations of Churches, even mergers and reorganizations of the congregations, several new buildings and much improvement in equipment, but the spirit of the invitation has remained the same! We waited patiently through three trienniums, renewing our invitation each time, until General Synod finally found it expedient to come to Indianapolis.

Today you are the guests of the Eight

Reformed Churches of the city, all of whose pastors, consistories and members I represent in extending to you a most cordial and hearty Hoosier welcome! Each of the eight congregations has paid its pro-rata share of the budget for entertainment. Each has provided its quota of responsibility in the lodging of delegates, and of automobiles for the courtesy tour of the city on Saturday afternoon. Each Church has done its full share in the necessary preliminary work, through the pastors and laymen on the respective committees. And each extends a hand to all of you today, in this general welcome to this the Convention Church, to our Churches, our pulpits, our homes, and our hearts, and to this our "NO MEAN CITY"—the city of James Whitcomb Riley, the city of Booth Tarkington and Meredith Nicholson, of Lew Wallace and "Abe Martin," of Benjamin Harrison, Charles W. Fairbanks, Thomas R. Marshall and Albert J. Beveridge! A city known truly as a "residential city" with more homes for the population than any city of over 100,000 in the United States and over one-third of those homes owned by the residents! A city of beauty and true American culture! The Home of the American Legion Headquarters. A city of attractive homes, wide streets, beautiful parks, splendid public buildings, many inviting Churches, the best schools to be found in the land, and the world's largest race course—the Indianapolis Speedway.

We sincerely trust, brethren, that you will experience the famous Hoosier hospitality and really sense the warmth and genuineness of our welcome, during these days of your stay in our city, so that before your departure you will come to agree with our local poet, William Herschell, when he asks, "Ain't God good to Indiana?"

Of necessity, some of our guests will be entertained in homes at a substantial distance from the Convention Church. This, under such a cooperative plan as followed here, could not be avoided. The Rev. Mr. Kehl and his committee have sought to place every delegate as conveniently as possible and where some of the delegates have longer distances to travel to and from this Church, we earnestly hope that the feather beds, bacon and eggs, wheat cakes and maple syrup and other elements of hospitality afforded them in these outlying

homes of our members, will MORE than compensate for the slight inconvenience in travel.

Indianapolis is the largest inland city in the country and we welcome you to our city with the thought that while the Reformed Church has been, in the past, largely a rural Church, yet she is rapidly expanding into a Church with a considerable influence upon the American city. A Reformed minister was chosen as the present executive secretary of our local Church Federation, because it is genuinely sensed that we have a specific contribution to make to the Kingdom enterprise in our industrial and commercial centers. It is particularly fitting, in view of the present issue of Church Union, that General Synod should meet at this time in a city in which each of the contracting denominations has a substantial constituency. There is a splendid leaven already at work among the three groups here, and a number of the public sessions of your Synod will, quite prophetically, it would seem, be held in the new downtown parish hall of Zion Evangelical Church.

In behalf of the Reformed Church Council of Indianapolis, I bid you welcome!

First Church, Second Church, Immanuel Church, St. Paul's Carrollton Avenue, Seventh Church, Zion's and Trinity Church all join in welcoming you to Indianapolis, with the hope that from this "Gateway to the West" from this "Crossroads of the Nation," our beloved Zion may see new visions, dream new dreams, and launch a larger program of effective service to our Savior's glory, for America's blessing and for Humanity's redemption! We unite in fervent prayer that the Father will bless and the Master guide you in all the hours of this auspicious and important meeting.

### THE MISSIONARY HOME AT LANCASTER

The Home for Missionaries on furlough being built in Lancaster will be the realization of a long-cherished hope of the women of the Eastern Synod, and will fill a deeply felt need. Our missionaries home for rest and refreshment have too long been without a suitable place to live. All who appreciate their work and devotion will be eager to see this enterprise satisfactorily completed.

(Continued on page 20)



VOL. CII, No. 28

PHILADELPHIA, PA., JUNE 6, 1929

Whole Number 5120

Published every Thursday at  
The Schaff Building, Fif-  
teenth and Race Streets,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore, Ph. D., Recording Sec'y.; Prof. C. G. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, *Associate Editor and Business Secretary*

*Departmental  
Editors:*

The REV. THEO. F. HERMAN, D. D.

The REV. CHARLES E. SCHAEFFER, D. D.

MRS. H. W. ELSON

*Business Department*

GEORGE W. WADNER, *Circulation Manager*

MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, headed, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### THE INDIANAPOLIS SYNOD

The General Synod of 1929 is history. To appraise it adequately is not easy. On the whole, we have much reason to thank God and take courage. From time to time it is our hope to discuss its actions and to endeavor to interpret its attitude. Perhaps nothing was more obvious than its harmonious spirit, unless it be its business-like character. It was a Synod of action. Its mood was not to defer or temporize, but to get things done with celerity and definiteness. Thanks to the well-planned agenda and a wideawake presiding officer, a full day was saved, and Synod adjourned at 5 P. M. Tuesday, just about 24 hours ahead of schedule. It is probable that some questions were not discussed as fully as they should have been. It did not seem right, for instance, that the momentous action on Church Union should pass without a word of discussion. Of course, the proposed Basis of Union was not presented for adoption, but only a plan of procedure for consummating union. Nevertheless, the Church stands committed in principle to earnest and sincere efforts toward finding an acceptable plan for organic union with the Church of the United Brethren in Christ and the Evangelical Synod of North America. By the unanimous adoption of the plan of merging the Board of Education with the Publication and Sunday School Board, the new Board thus created will be known henceforth as the Board of Christian Education. With surprising unanimity, Synod also voted favorably on having only one English weekly Church paper for the denomination, and the Board of Christian Education is instructed to work out the details for the combination of the *Reformed Church Messenger*, the *Christian World* and the *Outlook of Missions*, if feasible. Many important amendments to the Constitution of the Church were approved for submission to the Classes, including the admission of women to all the rights, privileges and prerogatives of men in the Reformed Church. Stirred by the magnificent record of our denominational women, a new organization for Churchmen has also been projected. Although the Synod reiterated its former attitude on such preponderating problems of contemporary life as World Peace and Prohibition, we may perhaps be permitted to express regret that no new and aggressive challenge on these urgent duties was issued which might, like a trumpet blast, arouse the Church to march triumphantly to new conquests. But there was so much

that was good in the Synod of Indianapolis that we prefer to believe it was irrevocably committed to all good causes and chose to express itself in actions rather than in resolutions. In days to come it will probably be referred to as an epoch-making Synod.

\* \* \*

### THE CONGREGATIONALIST PROPOSALS

In an effort to "humanize" the Church, it is reported that four proposals of far-reaching significance are to be brought before the National Council of Congregationalists at Detroit this week. These proposals are:

1. Espousal of scientific procedure in worship.
2. Approval of "Religion, Unincorporated" as a basis for organic union with other denominations and for overcoming sectarian divisions in Protestantism.
3. Systematic recruiting of candidates with grade A ability for the ministry.
4. Integration of laymen into the regular activities of the Churches and the denomination, instead of building up a separate national brotherhood organization.

The importance of these proposals can hardly be questioned. In view of the action of our own General Synod in deciding favorably on the establishment of a Reformed Churchmen's League, it is interesting to read that a negative answer to the question whether a national Congregational men's brotherhood should be organized will be recommended to the National Council by its commission on men's work. The view of the commission is that, instead of a new organization, the existing agencies for promoting Bible study, evangelical and devotional life, social service, international goodwill and peace, and world-wide missions should give more attention to interesting and enlisting participation by men. A greatly increased participation of laymen in the national ecclesiastical and executive affairs of the denomination also is urged. The small number of lay members in the National Council itself is held to be unfortunate and to represent an ignorance on the part of laymen of the importance and magnitude of the council's business, involving the control of \$50,000,000 in property and invested funds and the administration of work costing annually more than \$5,000,000.

On the question of recruiting for the ministry the Congregational Commission reports that "in the matter of quality we are getting few men of absolutely first rank. Other



vocations mark these men and systematically court and win them. It is well known that a number of great nationally organized industries are systematically discovering and cultivating just these men." Each year 300 new ministers should be ordained to meet the needs of that active communion, and organization for effective recruiting for these men is deemed imperative. This is surely just as challenging to us.

We believe it will repay you to read thoughtfully the annexed quotation on the subject of "Worship." A letter reporting upon "A Study of the Psychological Principles of Public Worship" was mailed to every pastor by the Commission on Evangelism and Devotional Life. The study was made by the Rev. Dr. Douglas Horton, pastor of Leyden Church, Brookline, Mass. In this study Dr. Horton states that "worship is an activity of the human mind" and that the most helpful worship will be that in which the psychological laws regarding attention have been heeded.

"Worship," he says, "must assume the form of 'attention,' for it is by attention that the mind works. Whether we think or dream, whether our ideas are clear or confused, whether we are animated by love, hate or any other emotion, we are, obviously, always 'attending' to something. It is surprisingly easy in the Sunday-after-Sunday routine of Church services to forget 'what' it is in our worship that we are supposedly attending 'to.' The various parts of the service have an inveterate tendency to become exercises—in which there is nothing left to look for or appreciate but the technique of the performance. But this is worship without content. True worship is alive and will have commerce with a living God. God and only God is its content—not words about God, not the 201 names of God, but God. Our consideration of the psychological principles of worship will fail if we forget that the forms are nothing except as they glow with content. The attention in true worship is directed wholly toward God. It is only by periodic veneration through the forms to the mysteriously felt presence of the Wholly Perfect that we become aware in worship that 'something is happening' to us, our personality is coming alive, our destiny is being enlarged."

Under the inspirational leadership of Mr. Fred B. Smith, who has been chosen as president of the Council, we cannot doubt that a virile and persistent effort will be made to actualize these ideals. Not all denominations will adopt the same plans; the important thing for us all is to make the most of the plans adopted.

\* \* \*

### BAPTISTS' SELF-CRITICISM

British Baptist ministers have recently gone through an interesting process of self-analysis and self-criticism. In order to show their appreciation of the completion of the ministerial superannuation fund of £300,000, the rank and file set about inquiring in a spirit of delightful open-mindedness and frankness what was their shortcoming and how they could best increase their efficiency. For this purpose they appointed a Commission, and its report has just been presented at the annual assembly of the Baptist Union of Great Britain and Ireland. It specified the main causes of ministerial inefficiency as tactlessness, want of pugnacity; defective self-discipline, evidenced, among other things, by a disregard of personal appearance; the nursing of grievances; lack of mental honesty, tending to bring the pulpit into contempt; sheer laziness; and restlessness. The secretary of the Union, the Rev. M. E. Aubrey, explains that the report in no way reflects on the good work of Baptist ministers generally. "I believe," he says, "I am justified in saying that the efficiency of the Baptist ministers has never, in the whole history of the Church, stood so high as it stands today. But that is no reason why we should be content to stay where we are. The ministers themselves are anxious to improve, and this plan of appointing a commission to report to them on their own shortcomings seems to me a healthy sign, and a plan which other denominations might adopt with advantage."

—ALBERT DAWSON.

### AN EMINENT VETERAN'S MESSAGE

We are proud to number among our cherished friends Dr. Edwin Wilbur Rice, who expects next month to celebrate his 98th birthday. Few men in the vigor of youth can think with greater clarity or sanctified common sense than this beloved clergyman, who has written several books and a number of valuable tracts since he has passed his 90th year. What an inspiring example such a man of God is for all who know of his past achievements and of the spiritual fruit he continues to bring forth in old age. In this issue we are privileged to quote an interview with this veteran soldier of the cross. Its message is worthy of the serious attention of young and old. God be praised for the rich ministries of such an abundant life!

We can agree with the President of the United States when he expresses an unfaltering confidence in our young manhood and womanhood, as he did in his telegram to the Young People's Superintendent at the recent Conference of the United Brethren in Christ, at Lancaster, Pa., which ran as follows:

"Please say for me, to the young people of the United Brethren in Christ, that they and their kind are the brightest hope of their country because they retain, unspoiled by cynicism, the ideals of youth in which alone are found the faith, courage, will and energy by which visions of social and moral advance are translated into actuality."

(Signed) HERBERT HOOVER.

It is fine to know, however, that there are aged folks so young in spirit that it is difficult for the growing generation, however noble, to excel them in "faith, courage, will and energy," by which such visions of social and spiritual progress can be made real.

\* \* \*

### RESTORING LOST VALUES IN THE HOME

Religion is the greatest insurance we have against the passing of the American home, which for many has become nothing more than a family heirloom, with little or no influence on contemporary life. It was fitting therefore, that our General Synod should give an earnest deliverance on this subject, which will be published in our journals and should be read from every pulpit. It is not too late to remind our readers of the fact that few questions could be more pertinent or fundamental for the thinking of pastors and people than that submitted in the Miller Essay Contest: "*How Can a Local Church Help in Developing a Christian Family Life?*" All essays must be received by June 9, and the present indications are that the number submitted will be far smaller than it should be.

Pointing to the Parthenon and the Cathedral of Rheims as examples, Dr. M. J. MacLeod, of New York, says: "The home, the greatest temple ever erected by man, is rapidly falling into decay. But other temples that have fallen have been restored, and there is no good reason why the home should not be subjected to the same restoration." It is "the earthquakes of modern speed" which have put some cracks into the walls, as he suggests. "It is the day of the radio, the airplane and the movies—and not the day of the spinning-wheel. With 25,000,000 motor cars on the roads, the home has been hard hit indeed." If some children are a problem to their parents, it is equally true that some parents are a problem to their children. "It is up to the parents to make the home the place where the young people want and like to be." Nothing is more futile than to blame the young of the land for the deterioration of family life. We must study the problem together in the fear of God, and strive to conserve the permanent values of the old-fashioned home, rebuilding it along modern lines for the best interests of the people now living.

We agree with Dr. MacLeod in admitting that the old-fashioned home as such gave some just cause for complaint. He gives as examples of its failings the too dominant position which the father occupied in the family life, the tendency to restrain the children from natural amusements and to insist that they should be seen and not heard, and the fact that religion was made too much a matter of fear.

Nevertheless, it remains true that "no nation is nobler or



stronger than its mothers," and Dr. MacLeod is eternally right when he says that there were in those old homes, of which America was once so proud, *permanent values which we cannot afford to lose*, and the decadence of the Greek civilization is an example of the fate that awaits nations which, once virile and strong in their simplicity and their veneration of things worth while, come to regard such sacred institutions as marriage and the home as mere conveniences."

\* \* \*

### RELIGION AND POLITICS

It is obviously not the function of the Christian Church to take sides in party politics, and advise electors for whom to vote for local or national assemblies. But what it may do and should do, is to lay down for the guidance of voters general principles and point to objectives, leaving them to decide for themselves which candidate or party would best conform to the first and aim at the latter. Acting in this spirit the recently formed British Council of Christian Ministers on Social Questions, representing all denominations, has submitted the following considerations to Christian citizens in view of the General Election held May 30; premising that by their allegiance to Christ Christians are committed to certain general principles, as for instance *the sacredness of personality and the duty of fellowship and mutual service*, which must be allowed to have precedence over all questions of allegiance to persons or parties. First is put the question of *International Peace*: "Our constant aims should be to secure such relations of fairness and goodwill among the nations as shall attain and maintain International Confidence and Peace. With this end in view we should seek to return to Parliament men and women who will insist on the reference of all international disputes, without exception, to arbitration or conciliation; and, having thus provided the first condition of security to nations, will press forward without delay a drastic reduction of armaments." Next is emphasized *common responsibility for great national industries* and the need for a more intense and comprehensive effort to grapple with the problem of the coal industry—relief, though necessary, leaving the real problem unsolved. Third, *a more aggressive policy of slum clearance is called for*, because of the intimate connection of housing with the sacredness of home and family life. Fourth, *the importance of the continued education of children beyond the age of 14 is urged*. At present school education is largely wasted because it breaks off too soon, frequently resulting in the disastrous deterioration of boys and girls between 14 and 18. Finally, is placed *the general problem of unemployment*, "not by any means wishing to deny that this may be ranked as the most pressing problem of all." This is the first time that leaders of all the Church in Britain have united on a pronouncement in relation to a General Election.

—ALBERT DAWSON.

\* \* \*

### HIS OWN PLACE

In Peter's address to the disciples as they were about to choose a successor to Judas, he closes with these words, "from which Judas fell, that he might go to his own place." In our English version even, those are suggestive words—"to his own place"—but the Greek words are still more suggestive—*eis ton topon idion*—especially the qualifying adjective—"idion"—translated—"his own." What is suggested is that the place was peculiarly suited to such a traitor as he. We have the word—"idion"—slightly changed in our own tongue; it is "idiom", a word in common use, as well as the derivative—"idiomatic." It is scarcely necessary to explain the use of either term. The words refer to peculiarities that belong to certain languages, or dialects. Thus when the Arkansian was asked how much wheat he harvested, he replied "idiomatically," that he had raised a "heap", sold a "power", and had a "right smart" left! Those are peculiarities of the speech of southern Missouri and northern Arkansas. The writer of this brieflet met a brother clergyman, a man from the South, on the street one day years ago, and inquired as

to his health; the reply was that he was "powerfully weak!" I have almost forgotten but I think he said "*powerful weak!*" It was an idiomatic expression. These idioms belonged to the men and the clime—were peculiar to them.

Now Judas went to the place where he belonged, that was exactly suited to such a man—to which he would not prove to be a misfit! The word is certainly one of much interest, but I wonder if it is not more than probable that others, when they pass out of this life, will also go to their "own places!"—each one to his *idion topon*!

Many years ago the writer visited a carpet manufactory, where they manufactured Brussels carpets. A great sheet of cardboard paper on which the pattern had been cut with a stencil, was suspended in the front part of the loom in such a way that it guided the mechanism of the loom, and now one kind of yarn would be picked up and wrought into the carpet, and then another kind. There were perhaps a score of bobbins containing yarns of different colors, and the weaving went on as if the machine were intelligent, as its inventor assuredly was!

Sometimes I have wondered if Jesus is not keeping His eye on us day by day, and preparing that place above so that it will be exactly suited to our *idiosyncrasies*! He said that He was going to prepare a place for His disciples, and will it not prove to be an *idion* place—just suited to the kind of people we are? Is it not almost a certainty that we are making the stenciled pattern which will determine the place to which we are going? If so, and it seems to this writer almost a certainty, does it not behoove us to guard our lips, lest they speak what is baneful, and our hands, lest they do unworthy things, and our feet, lest they run into mischief? What a serious thought it is that we are day by day making the "blue print" by which the great Builder will erect the temple for our everlasting abode!

—G. S. R.

\* \* \*

### THE PRICE OF LEADERSHIP

The other day members of a certain Classis were earnestly discussing the problem of dealing with former students for the ministry who left college or seminary and now fail to repay the beneficiary money paid to them. As a matter of fact, it is probably a blessing that some of them decided to follow some other calling. It remains a quite accurate observation that no man should enter the holy ministry if it is possible for him to stay out of it. Only those constrained by a great love, an irresistible urge to dedicate their lives to this service, are likely to make good in the best sense.

There has been a lamentable tendency in recent years to grant beneficiary aid to any youth who asked for it, without proper examination and discretion, and it is undoubtedly correct to say that the entire question of beneficiary education should be seriously studied, and as a result, drastic changes in our present system may be deemed imperative.

All will agree that our urgent need is not for *more* men, but for *better* men for the ministry—the very flower of our young manhood for the difficult and heart-searching tasks of spiritual leadership. It is a truism that every problem of the Church resolves itself finally into a question of leadership. If the Church is exercising today only a negligible influence upon thinking people, who is to be blamed but the ministers?

In seeking to answer the question so often asked, "What's wrong with parsons?", Dr. Bell of St. Stephen's College, New York, gives an explanation which is sobering, even if not wholly satisfying. He declares emphatically that vast numbers of parsons are *not only uneducated, but uneducable*. "Why take such persons in," he asks, and "set them loose to say and do stupid things and to make dull and unmovable voting blocks of mediocrity?" Dr. Bell insists that those incapable of mastering some science, philosophy and history, before they study theology, must be rejected before we can even begin to talk about a "learned ministry."

Secondly, he says a terribly unpopular thing when he



charges that "we pay our parsons too much, especially in their younger years." "I half starved in my early ministry, and I thank God for it. It made me work, and study, and pray." We must constantly make harder mental and moral requirements of our youth. Those who would lead others must pay the price. "We parsons get rather soft—and a bit afraid to lead, lest someone take our daily bread from us. There was nothing soft about St. Francis, John Wesley or St. Ignatius Loyola. The world punished them but they did not care. It is hard to rob a poor man. Leadership demands asceticism as a prerequisite." These are not "smooth words." Many will reject them as too visionary and idealistic for a practical world in which the religion of comfort, prosperity and success holds the center of the stage. But do they not sound very much like the principles announced by Jesus?

\* \* \*

## The Parables of Safed the Sage

### THE PARABLE OF THE SENSITIVE MUMMY

I visited the Land of Egypt. And I found in Cairo the vast Museum where are exhibited many Instructive and Interesting Objects of Antiquity. And I said, After we shall have given the Ground Floor the Once-over, I desire to go Up-stairs that I may pay my respects again to my old friend Rameses the Second. It was the custom of my friend Moses to call upon this gentleman, and I have several times followed his example, and would fain

do it again. He abideth with other members of the Ancient Royal Family in the Second Flat back.

But when I came unto the place, behold Rameses had moved. His mummy was not among those present; neither yet was that of the other monarchs of the Eighteenth and Nineteenth Dynasties. They had been removed, all save some few that were of Little Importance.

And I inquired, and this was I told, that it was deemed Unsuitable that Egypt should display the Mummies of her Dead Monarchs to the Curious gaze of the Common Sort of folk and that sometimes there had been Mirthful remarks on the part of Tourists. Wherefore the Royal Mummies had been withdrawn from Publick Exhibition.

And I stood in Room G upon the Second Floor where the body of Rameses had laid, and I said, Oh, Pharaoh, thou much-photographed man, thou wert not sensitive about thine appearance while thou wast alive; hast thou become sensitive so long after thou art dead? Hast thou risen out of thy Mummy-case to stand before this Mocking Generation to say, Let my people go?

And I walked through it may have been Four Acres of Exhibits that had come from the Tut-ankh-amen. And every one spake of him, and of his Gold Crown and his Gold Sandals and his Gold Coffin. And no one seemed to notice that Rameses the Great had departed.

And I said, Rameses, old friend, thou mayest be as sensitive as thou likest about the remarks that were made above thy Mummy, but thou hast far greater reason to be sensitive about the fact that when thou hast taken thy departure from this Museum, no one doth miss thee but me.

And I walked abroad, and the present King of Egypt drove by in his Automobile, and I beheld him, even Abbas the Second Hilmi. And I said, He looketh like a King, but he, too, shall pass and all Kings. And who shall miss them or any of us?

## The Mission of the Church

*From a Sermon Delivered Dedication Sunday Night, May 12, by the REV. H. D. MC KEEHAN, S.T.M., in the New Abbey Church, Huntingdon, Pa.*

This has been a happy day in the experience of multitudes of men and women. For many of us it has marked the realization of a high and holy dream. For some of us it has meant the achievement of what we believed impossible; for all it has been a day of vision, inspiration and sweet fellowship. Of the beauty and appointments of the Church, its symbolism and meaning, I have little to say. The most important things have been said in the Guide Book which has been prepared for your convenience. After all, the Church must speak for itself. Its meaning and ministry will grow as you study it and worship within its walls. No one person can claim the honor of this building. Much as we are indebted to the architect, the artists and craftsmen, we are no less indebted to everyday sacrifices of the men and women who have shared in the duty and privilege of making a dream come true.

After all, the art and architecture of any Church is not of chief importance. The test of the Church's importance to the human soul is not in what it is or in how it is built but in what it achieves for men. Let us not forget that the only real Church is the living body of Jesus Christ and the full expression of His deathless Gospel. It is entirely possible for men and women to substitute the outward expressions of religion for religion itself; to substitute aestheticism for spirituality and to allow the most beautiful and meaningful form to degenerate into lifeless formalism.

No one in all history has exercised such a formative influence upon literature and art, painting, music and architecture, as has Jesus of Nazareth. The greatest authors have borrowed from His words and the finest poets have but sought to tell

His story after Him. The masterpieces of the world's galleries hold His face at the centre of the canvas. The most sublime hymns, anthems and oratorios sing His praise. The cathedrals of the Old World and the New are built in the form of His cross. Nevertheless, these things are not ends in themselves. The test of the tree is the fruit thereof and the heart of religion is its reality and not its profession. To those who have sacrificed here and to all who shall worship here, let me sound a note of warning. Let us not mistake the expressions of religion for the heart of religion. The Temple at Jerusalem was forty-six years in the building. It was the crowning triumph of Jewish religious architecture. Situated on the summit of the holy hill, it dominated the whole of the capital city. One day a great Teacher, that Teacher in whose name and honor every Christian Church is built, stood with His disciples in full view of the magnificent Temple. The disciples were enraptured. "See, Master," they exclaimed, "how splendid it all is! What manner of stones and what buildings are here!" But the great Teacher answered, saying, "Yes, but it is doomed. There shall not be left one stone upon another." The Temple was a magnificent building but the religion of which it was a symbol had become unreal. And that possibility is with us still. The Abbey Church should be a creative symbol of the religious life of Huntingdon. It should proclaim to this and to unborn generations that what we prize most are spiritual and not material values. It should stand as the interpreter of that One who best interprets God and His meaning to the human soul. It should be a place of prayer and vision, a shrine of love and

memory, a spiritual university for the education of the soul and a hospital for all broken and bleeding hearts. But let us never forget that the reality of religion is in the soul's dominant desires and that Christianity is for heroes and not for slugs.

There is no one who more sincerely appreciates beautiful things than I appreciate them. There is nothing too beautiful, too dignified and proper, too inspiring and exalting for the worship of Almighty God. But let us beware lest these things that can and should minister to our lives become, not our ministers and servants, but our masters and tyrants. It is one thing to enter into the spirit of the Church on Sunday; it is another to live and to proclaim the message of the Church on Monday. It is one thing to admire a cross, or to take up the song, "In the Cross of Christ I Glory"; it is another to share that cross with Christ and to apply its implications to every department of human life. It is easy to confess the Master before an altar; it is not easy to stand by Him when you are confronted with the problems of economic justice, political righteousness and international peace. But the test of religion is not in our confessions; it is in our attitudes, our thinking and living.

The success of the mission of this Church is promising but not proven. We must speak a message to a distracted world. We must do more than revere Jesus; we must follow and obey Him. To imitate His outward example is not our task; to emulate His spirit in every department of human association—this is our duty. Secularism is the malady of our generation.



Seeking to drive machines we have been caught in the meshes and are being driven by them. Seeking freedom in the wrong direction we have achieved slavery. "The truth shall make you free," is the Latin inscription on this pulpit. Let us pray that whoever ministers from this pulpit shall think of nothing save truth. "The end of doubt is not an argument but a valiant and beautiful action," is the inscription on yonder vases. Let us, resolve, therefore, that what we think and say here shall find its expression in what we do in the street, the office and the factory.

To make Christ, the spirit and message

of Christ, dominant in all of human life and to reveal the character and will of the Father of Christ—this is at once our privilege and our responsibility. This Church should minister to this end. Its meaning and symbolism should speak no other message. The task of this building is to inspire, to crown and consecrate. Our task is to feed upon that inspiration and from the strength derived in worship, to go forth and do the Master's will in the Master's spirit.

I thank those within the Church and beyond it whose interest has helped me to carry on. With the Building Commit-

tee I join in gratitude toward those whose words and messages of appreciation have taken the pain from toil and made the labor of planning and building a constant pleasure and inspiration. But let us recall that what we have achieved is a means and not an end, that seeking to make the Christ of God more real here, we must also seek to make Him more real and regnant beyond these walls. Meanwhile let us keep faith, making the petition of our prayers akin to the spirit of the inscription in the Narthex—*Sicut Patribus, sit Deus nobis*—"As with our fathers, so may God be with us."

## The Church and The New Day

By LYNN H. HARNISH, *Waterstreet, Pa.*

### Part I.

"The old order changeth, giving place to new." This has been true from the beginning of time; it will probably be true until time shall cease. It is a far cry from man as we find him at the dawn of history, clothing himself with the grass of the fields or with the skins of animals, living in caves or in rude shelters made from branches of trees, and subsisting on such food as nature provided or as he could secure by skill or by cunning—it is a far cry from this man to the man of present day civilization with his institutions and orderly governments, with the forces of nature made subservient to his needs, food from the ends of the earth to tempt his palate, and time and space well nigh annihilated by the telephone, the radio, and the airplane. These changes came not over night but have been evolved down through the centuries as man has been able to discover new truths and adapt them to his needs.

Whether we will or no, things in this world of ours, in any field, in every field, do not stay "fixed." Change is the immutable law of the universe. It is the law of growth, the law of development, the law of progress. The seed planted in the soil does not long remain a seed. The child does not remain a child. The schools our grandfathers attended differed in organization, method, and curriculum from the schools that we attended. The schools that we attended differ just as much, if not more, from those the children of today attend, and the change is decidedly to the advantage of the child of today. Scientists in every field are constantly discovering new truths which, at times, almost revolutionize practice and procedure in that particular field. Change is inevitable; nothing escapes it.

If, then, change is the law of the universe, must the church change? Let me put it this way; can an unchanging insti-

tution survive in a changing world? Can an unchanging Church continue to serve a changing day and age? Will not an unchanging Church soon become so far out of touch, out of sympathy, out of understanding with the practical problems of living that religion will be made to seem an archaic and impractical theory of little or no value? I feel safe in saying that an unchanging Church can never and will never make religion vital in the everyday lives of folks. Quite to the contrary, an unchanging Church is more likely to act as a repellent to many, many minds who do their own thinking. If the Church is going to hold any great number of the young people of today—and the future of the church depends upon her young people—the religion of Jesus must be presented to them in the terms of today.

But, someone will protest, the Church is founded upon truth. Truth is unchanging; truth is unchangeable. That is true, but as man's intellectual horizon expands, as he delves deeper and ever deeper into the secrets of both mind and matter, is it not inevitable that his understanding of what is truth, his interpretation of truth, his application of truth must change in harmony with his greater knowledge. The Church cannot stop this progress nor should it try. Her deep and abiding concern should be to make it Christian.

Christ gave to the world a set of principles which, if followed, would solve all problems where human welfare is concerned. He stated them for His day in the terms of His day. We do not change them, we only adapt them, when we clothe them in the terms of our own day. When the full insignificance of this fact is understood it should go a long way towards dispelling much of the fear and misunderstanding prevalent in some minds.

I repeat, the principles that Christ taught as the laws of Christian conduct in man's relation to man, and in man's rela-

tion to God cannot be changed; but man's interpretation of them, his application of them must be ever changing. This becomes almost self-evident when we think of Christianity as a WAY of LIFE, and not just a set of doctrines, and also, when we further remember that the conditions under which man lives change greatly from generation to generation, and from age to age. Christian principles today must be applied to an entirely different social order, political order, economic order, industrial order from that which obtained in the time of Christ, or at any time since. It behooves the Church in each generation to make such readjustments as are necessary to make and to keep Christianity a vital and motivating force in its own time. The reluctance or the failure of the Church to do this, stultifies religion and loses to the Church the place of moral leadership in society that she ought to hold. It is this reluctance to make needed readjustments that is the root and cause of much of the struggle today within denominations and within congregations.

The world stands on the threshold of a new day. Our social order is in a state of ferment. Old customs, old traditions, old practices, old restraints have failed us. New problems face us at every turn and they call for a Christian solution if our civilization is to stand. The Church never faced a greater challenge, or a greater opportunity. What will she do? Will she allow herself to be bound by the fetters of a dead past? If she does she will fail. She will fail because a new social order demands a new approach. Readjustments must be made. In so speaking I do not wish to be understood as in any way passing judgment upon the Church of the past. But the Church of the past is inadequate for the world of today. It cannot serve the world of tomorrow. O, that the leaders of our Churches could grasp that fact!

(Concluded next week)

## Evolution

BY SAMUEL Z. BEAM, D. D.

*(You have doubtless read many articles on this much-discussed theme, but this message comes from a veteran minister of the Gospel who has celebrated his 92nd birthday)*

Whether God created a cell and implanted in it a germ of life, which developed into a full-grown man, or whether He created a full-grown man at the beginning, I do not know. Nobody knows. But after the first man came to maturity and children were born to him, there can be little doubt that each of them was developed from a cell impregnated with the germ of life. The process we may call **Evolution**. So far Evolution is, doubtless, a fact. Every plant, or insect, or animal,

after the original Creation, became the parent of a cell containing a germ of life. In its undeveloped state, scientists tell us, it is impossible to distinguish one kind of life from another or discern what kind of life it contains. Only when it has reached a certain stage of development can we ascertain whether it is plant, insect, animal or human. But when it reaches maturity it may become the parent of another cell, containing a germ of life, which will develop in the same way as its parent, and

thus perpetuate its species or kind. But as far as known, no creature, vegetable, insect, animal or human ever produced a cell or germ different from that from which it was itself developed.

This seems to prove that every living creature produces offspring **after its own kind**. A pea produces a pea; a gnat a gnat; a wasp a wasp; a monkey a monkey; an elephant an elephant. So no plant or animal is known to have transgressed the limits of its own nature.



Sometimes a mixture of species is produced, but the product is a mule. It is sterile, or if at all fertile, it reverts to its original natural type. There are variations often observed within a species, but no known development of one species into a different species. No scientist, as far as I know, has ever proved a case of "transmutation of species." On the contrary, as far as genuine experience goes, every species of vegetable, insect, animal, or human life, invariably and infallibly produces its own kind. So the idea of "a transmutation of species" seems to be a "figment of the brain," a guess.

Many scientists, contrary to their own fixed principle, which requires them to accept nothing as truth, excepting what they can prove, would now have us believe that evolution produces, or has produced, so prodigious a change. And yet all are constrained to admit that evolution, which requires such a transmutation, is, after all, an "undemonstrated hypothesis." But why must I believe an undemonstrated hypothesis, which, in my present unsophisticated state of mind, I am unable to accept without proof? Evidence of its truth has been sought for more than half a century, but has never been found. Many minds have been captivated by the seductive argu-

ment of writers who have the faculty of making the worse appear the better reason. But I venture the prophecy that, in a hundred years or less, this phase of evolution will be forgotten, or remembered only as "a relic of the bygone age."

I believe that man has no animal ancestor of any lower order, but God created him in His own image, and but a little lower than the angels; and infinitely superior to all animal creation, because he breathes the breath of God. Still, if any one is ambitious to claim an animal ancestry, he is welcome to it. But I am not specially concerned as to the question whether man was brought into existence by an immediate creation, or by evolution. In either case it is the work of God, and I am no better or worse for it.

My concern is for the future. In what will my evolution end? In annihilation, in future misery, or in eternal happiness?

Within the germ of life, in the cell, from which I was developed, was planted the possibility of a character which could be unfolded, in the course of its development, in a right or wrong way. For more than three-quarters of a century this process has been going forward in me. Which predominates, the right or the wrong? Well, it has at least, in part, been wrong, and

if my future depended wholly on that I would certainly be undone. But happily, I believe, God has provided a way of escape from such a calamity.

In Jesus, God has revealed a perfect man, who embodies in Himself the Divine nature. This Jesus became also the Mediator between God and men; and though His own sacrifice atoned for sin. And if I repent of my sin and believe in Him, He forgives my sin, and gives me the Holy Spirit, as my Guide and Helper, in developing a character pleasing to Him. And this secures for me the certainty of a future state of happiness.

It matters, therefore, very little, whether I believe in man's evolution from a lower order of animals or not. I am confident that Jesus Christ is the source of eternal life, and that my sincere acceptance of Him as my Savior assures me of eternal life.

I am conscious that my simplicity will provoke a smile in some scientists, and a sneer in others, and, perhaps, a reprimand from others. Be it so, I am content.

The Church will go right on doing God's work in spite of the petty quarrels that threaten to mar its peace or to hinder its progress.

## A Message to the Country Boys and Girls of America

*By One Whose Service for Them Covers Three-Quarters of a Century (From the Sunday-School World)*

Dr. Edwin Wilbur Rice began his first service with the American Sunday School Union on April 1, 1854, engaging for that season and again in 1855 in the summer missionary service in which the Union then employed students during their vacations. On April 1, 1859, he began his permanent connection, first as missionary, then as a district superintendent, and later as editor. That makes his connection with the society cover a period of 75 years, and his length of unbroken service 70 years. No other person in the history of the Society has had so long a connection with it and we do not know of any other person who has covered so long a period of continuous activity in connection with any other religious organization. Dr. Rice is also the oldest living member of Phi Beta Kappa, the honor society of American college graduates. Writing to headquarters on April 1, 1929, Dr. Rice said:

"It is a marvel to me to note the changes, progress, obstacles, antagonisms due to sectarian prejudice, through which the American Sunday School Union has come and won out by the grace of God."

On the twenty-fourth day of July, Dr. Rice will (D.V.) have reached his 98th birthday. Anticipating that remarkable occasion, the editor, on a recent visit to Dr. Rice, asked him if he would send a message to the boys and girls of rural America, and to those who are engaged in Christian service among them. He gladly consented, and suggested that it be put in the form of an interview, in which he would answer questions suggested by the editor. The questions and Dr. Rice's answers follow:

What do you think about the value to every boy and girl of having to earn, in part at least, the expense of his or her education?

I cannot overestimate it. In my own education the value of working for it was greater than the value of the education itself. No book knowledge could equal the value of planning and executing schemes for earning money toward the cost of my education. I was the oldest of the children in an obscure farmer's home. My father had had no opportunity for schooling—to speak exactly, he had just two weeks' schooling; the rest of his book edu-

cation he got from his mother—there were no free schools where he grew up. Our home was in the foothills of the Adirondacks, north of what was then Kingsboro, and is now Gloversville, N. Y.

My father said to me, "In justice to the other children, if you will stay with me and help me work this farm, I will give you in fee simple the sixty-acre Wells lot when you are twenty-one. But if you choose education, you will have to earn most of it yourself, for I haven't got money to spare you very much." That gave me several sleepless nights. I did not know what to think about it. I was only about thirteen or fourteen. I told my mother about it. She said, "Don't you worry over that. You try for an education. The Lord will provide." My mother died a year or two after that, and then I had no adviser. I did not get my sixty acres, because I went after an education; but I got the education, and it was worth much more to me than the farm would have been.

What do you think about the importance of the character-building element in one's education?

All education ought to build good character; otherwise it is a damage. The right sort of education—one that is built on God

and truth—cannot be a damage to anyone.

Why is the best element in character building to be had from the Bible?

That question may be well answered by going back to the old catechism: "What is the chief end of man?" "To glorify God and enjoy Him forever." We are here not for our own interests; we are here for the good of the world, and for the glory of God. I think that is the purpose God has in putting us here, and in redeeming us through the Lord Jesus Christ.

What kind of men and women does America most need today?

It would take a whole volume to answer that question fully. But America needs, first of all, men and women whose character is based on the Bible and its teachings, and especially on the teachings of the Lord Jesus Christ.

How would you compare the Sunday Schools of your youth with the Sunday Schools of today?

I should be inclined to think, from my experienced of over 90 years, that the Sunday Schools of my youth were more thoroughly imbued with the spirit of the gospel, and gave less attention to the method of procedure. They did not care so much about grading the lessons or grading the scholars. I suppose we would say that they had a haphazard method in that respect; nevertheless they put the emphasis on the spiritual side, promoting what might be called a high religious temper and disposition.

It seems to me that the whole scheme now is too largely artificial; it lacks too much the spiritual emphasis, and the Biblical training, which we used to have. Technically it is far advanced, no doubt, but the practical results do not seem to me to justify the amount of work required. We are more thorough in our process, but we are less attentive to the spiritual results.

Is more and better religious education needed today than the Sunday Schools alone can furnish?

Undoubtedly; simply because intellectual instruction has six days of the week and religion only one. Another reason is, because, so far as the United States is concerned, the public values wealth above everything else; the rising generation is too eager for good living, without regard to whether or not it makes a good life.

### KEEPING OPEN HEART

My home is not so great;  
But open heart I keep.  
The sorrows come to me,  
That they may sleep.

The little bread I have  
I share, and gladly pray  
Tomorrow may give more,  
To give away.

Yes, in the dark sometimes  
The childish fear will haunt:  
How long, how long, before  
I die of want?

But all the bread I have,  
I share, and ever say,  
Tomorrow shall bring more  
To give away.

—The British Weekly.



**Do you think the American Sunday School Union, with its particular work, is as much needed today as ever?**

The American Sunday School Union is still the best adapted agency for serving unchurched rural communities, and in that field we have a great task. It should be more than ever now our work to develop local leaders, who will be better qualified to manage the schools, with the counsel and aid of the Sunday School missionary. Moreover, the emphasis of our leaders should be kept upon spiritual results. The modern religious education movement tends too much to ape the public school system, which in some of our states now forbids the use of the Bible in the schools.

The present president of the American Sunday School Union, Dr. E. Clarence Miller, is a wise leader, and he and his fellow-managers are fully competent to guide the Society in its great work. He is my warm friend, as every president of the Society has been during my period of service. If I have been of any stimulus to them (as they have been kind enough to say), I am certain they have been most stimulating and helpful to me. Whatever I have done has not been through any special talent or industry of mine, but through the blessing of God upon my efforts.

**What attitude do you think the rural people of America should hold toward the peace and welfare of the whole world?**

The American Sunday School Union should give close attention to the forming

#### LIFE DIVINE

E. F. Wiest, D. D.

Faith is root of life divine,  
Faith, O Christ, in life of Thine;  
As the root of plant descends,  
Seeking strength for plant-life ends,  
So my soul would grow in Thee,  
Strength to gain like Thee to be.

Love is bloom of life divine,  
Love, O Christ, as pure as Thine;  
As the flower beauty gives  
In our souls Thy pure life lives;  
As the flower scents the air,  
So our lives Thy love do share.

Ripest fruit of life divine,  
Deeds of love, O Christ, like Thine;  
Words that cheer in sorrow's hour;  
Words that have inspiring power;  
Deeds, O Christ, Thy life expressed,  
Deeds that help the sore distressed.

of a more distinctive and higher Christian character in the rising generation. The future of Christianity is in no less peril now than it has been in the past. This is not merely true of the United States; it has been the subject of much discussion in Great Britain, particularly of late in connection with a new Oxford movement. The United States has become a world power, and it cannot now isolate itself; nor can

it escape some responsibility in the various entanglements of Europe and of society in general. The old theory of keeping our fingers out of the entanglements of other civilized countries has gone by; as a world power we cannot escape some responsibility and some share in making, not merely America but the whole world, spiritually better: in taking a higher stand in business, in finance, and in all social progress.

**What would you like to make your one chief message?**

It certainly does not require 98 years' experience to convince any person of average common sense that no one can serve God on the first day of the week and the world and self on the other days, and at the same time have peace of mind, unless, indeed, his conscience is seared. This is no new idea. It is older than the human race. What more important message can any person send than our Lord's words, "Ye cannot serve God and mammon."

(That Dr. Rice's mind is wonderfully clear all readers of these answers will surely recognize. They will be glad to know, also, that while his sight is failing, his general health remains very remarkable for one of his years. We can but trust that his example of loyalty to Christ, to the American Sunday School Union, and to the rural people, young and old, for whom it works, may be an inspiration to those who are to carry forward the same line of service to which he has devoted his life.)

## The Important Report On Church Union

*(This report of the Commission on Closer Relations, presented by DR. GEORGE W. RICHARDS, Chairman, was adopted by General Synod)*

Since our report (in the Blue Book) has been printed, your Commission has received official information relating to the negotiations for union which we submit to your Body for consideration and in the light of which we beg leave to offer certain resolutions for action.

The General Conference of the Church of the United Brethren in Christ met in quadrennial session opening May 13, 1929, in Lancaster, Pa. The Commission on Church Federation and Union submitted a report including the Basis of Union of the three Churches. In a series of resolutions adopted by the Conference were the following:

- (1) "That we look with favor on the plan of union as presented by our Commission on Federation and Church Union as initial steps for the ultimate union of the Reformed Church in the United States, the Church of the United Brethren in Christ, and the Evangelical Synod of North America."
- (2) "That it is the further belief of all your Commissioners that this General Conference should not make undue haste in an undertaking of so great importance and we, therefore, ask the General Conference to pass an additional resolution as follows:
  - (a) "That we hail and greet our Brethren of the Reformed Church of the U. S. and the Evangelical Synod of North America as our comrades in faith and service under the banner of the cross of Jesus Christ, and beg of them closer fellowship and communion for the purpose of better acquaintance and fuller understanding of our faith, history, and matter in service.
  - (b) "That this General Conference hereby authorizes a commission of at least twenty members conveniently located, seven of whom shall be laymen; the bishops shall be members of this commission. The commission shall take under review the Plan of Union sub-

mitted, and after a most careful and extended study of the Plan, as well as a searching investigation of the methods of work of the three denominations named, shall make a report to the next General Conference for an approval or disapproval of the plan thus submitted, provided, however, that should the Board of Bishops and the Commission on Union find the sentiment of the Church ready to decide this question, they are authorized to call the General Conference in extraordinary session for the express purpose of approval or disapproval of the findings of the Commission on Union and Federation herein provided."

Your Commission also has authentic information from the Chairman of the Committee on Church Relations of the Evangelical Synod of North America, Prof. H. R. Niebuhr, as follows: Nine of the nineteen districts of the Evangelical Synod of North America have voted favorably on the basis of Union, many of them unanimously. This action insures the presentation of the Basis of Union to the next General Conference. The delegations which have been elected to date to that Conference seem to be favorable to Union.

The chairman, Dr. Niebuhr, also expresses his conviction that negotiations for union with the Reformed Church in the United States should not be delayed on account of the action of the General Conference of the Church of the United Brethren in Christ, and that the Reformed Church and the Evangelical Synod should take final action on union as soon as possible.

He also adds, however, in a letter under date of May 23, that "we would not like to do anything which would make it more difficult for the Church of the United Brethren in Christ to adhere to the union; and further that we should favor the appointment of large commissions in the Reformed Church and our Church which

would maintain constant contact with the corresponding commission of the Church of the United Brethren in Christ, and which would take up the work of preparing for the first meeting of the General Council."

In view of these facts and conditions, your commission submits the following:

**Resolutions of the Commission on the Closer Relation of the Churches Adopted by the General Synod of the Reformed Church of the United States at Indianapolis, Indiana, May 27, 1929.**

- (1) This General Synod is in hearty accord (a) with the General Conference of the United Brethren in Christ regarding favorably the basis of Union as an initial step for the ultimate union of the three Churches. (b) That such union should not be consummated with undue haste and only after careful study of all the issues involved and by free and intelligent action of the members and judicatories of the several Churches.
- (2) That this General Synod also hears with pleasure the favorable attitude toward union of the Evangelical Synod of North America and cordially reciprocates the conviction that this union should be effected as soon as possible; that nothing, however, should be done that would make it more difficult for the Church of the United Brethren in Christ to have part in the union as proposed by the three commissions.
- (3) That this General Synod, following the action of the General Conference of the Church of the United Brethren in Christ and the proposal of the Chairman of the Committee of the Evangelical Synod of North America, appoint a committee of 21 persons composed as follows: Chairman and convener, the president of the General Synod, 7 pastors and 7 elders from each of the 7 Synods, one additional pastor and elder from each of the 3



Synods having the largest numerical membership; namely, the Eastern, the Ohio and the Potomac Synod.

- (4) That this General Synod authorizes this Committee of 21 to act upon any proposals by the Commission on Closer Relations, relating to Union with the Church of the United Brethren in Christ, or the Evangelical Synod of North America, or of both, and that when such proposals are approved by two-thirds of the members of the committee, they be referred in the constitutional way to the Classes for final

action, and that the Classes be requested to act within a year from the time of reference.

- (5) When two-thirds of the Classes have acted favorably, a special meeting of the General Synod be called at the same time and place, as similar special meetings of the General Conference of the United Brethren in Christ or the General Conference of the Evangelical Synod, or of both bodies, are convened. These bodies are then to take necessary action for the organization of a supreme judicatory of the

Churches that are constitutionally authorized to unite in one body.

- (6) That the present Commission on Closer Relations with the Churches be continued.

The Resolutions were declared to be passed unanimously. Enthusiastic applause, such as veteran members of the Synod said they have never before heard in that body, greeted the passage. After the applause had subsided the delegates arose and fervently sang, "All Hail the Power of Jesus' Name."

## Report of the Committee On Christian Education of General Synod

Dear Fathers and Brethren:

Your Committee on Publication and Sunday School Board have reviewed the Fourteenth Triennial Report of the Board from which we learn of the recent serious illness of Rev. Albert S. Bromer, D.D., and his 25 years of faithful service to the Board. We sincerely join in prayer for the speedy recovery of this faithful servant of the Church.

An event of unusual interest was the celebration of the 100th anniversary of the "Messenger" during the last triennium. The Centennial number was issued December 1, 1927, consisting of 52 pages. In the celebration, Rev. Ambrose M. Schmidt, D.D., rendered very acceptable service. We rejoice in the increasingly wide recognition given to the editor of the "Messenger" as expressed in his reelection for another term as president of the Editorial Council of the Religious Press of America.

The business department of the Board shows a steadily increasing volume and the mortgage on the Schaff Building is being reduced by \$25,000 a year, leaving a balance of only \$600,000. Approximately 96 per cent of the available space of the Schaff Building is rented, which is an unusual condition at the present time in large office buildings.

The Board has enlarged its work by adding a Department of Leadership Training and the Department of Experimentation and Research has continued to function in a very creditable manner. Week-day Religious Education has been emphasized and the editorial work has been enlarged. The death of Rev. R. Leighton Gerhart, D.D., has been a great loss to the editorial work of the Board. Rev. Edward A. G. Hermann has given a splendid account of himself since he has taken the place made vacant by the death of Dr. Gerhart. There is a great need to enlarge the work for children and adults and yet it has had to retrench in order to keep expenditures within income.

The Rufus W. and Katherine McCauley Miller Memorial Fund Prize Essay Contest should receive widespread support because such interest will greatly strengthen the Church.

The Publication and Sunday School Board during the past triennium has co-operated with the Board of Christian Education, holding joint meetings with it. In accordance with the instruction of the last General Synod, the two Boards have approved a plan of merger which they submit to this Synod for its adoption. The Publication and Sunday School Board has reached a stage of development that requires a different status from that of the past. It has been driven into the territory of the Board of Christian Education by circumstances that were not of its own choosing but which the situation required. The Board of Christian Education likewise found itself in territory that should naturally belong to the Publication and Sunday School Board. While some important territory was overlooked and unprovided

for because of the name in which the present work is organized. This constituted a problem that could best be relieved by a merger of the two Boards. The new Board resulting from the merger is to be known as "The Board of Christian Education."

The Board of Christian Education from the very beginning was hampered in its work by an inadequate apportionment and thus could not launch upon any effective work. But the Board rendered commendable service in arousing interest in higher education. It closes its work with a balance of \$5,403.48, which is an unusual event in the history of Boards.

The plan of merger should be carefully studied. It is planning to meet the needs of the Church and promises to achieve a real benefit to the interest which these two Boards were intended to conserve.

We submit the following recommendations:

- (1) We recommend that General Synod authorize the merger of the Board of Christian Education with the Publication and Sunday School Board and that the Board thus constituted be called the Board of Christian Education of the Reformed Church in the United States. The merger to be made according to the proposed plan agreed upon by these two Boards and fully set forth in the "Blue Book," pages 246-251.
- (2) We recommend that the General Synod shall instruct the Publication and Sunday School Board to have its present charter duly amended in accordance with this action.
- (3) In accordance with the plan of merger, the term of office of the members of these two Boards expire when the new Board has been officially constituted. The General Synod shall elect a Board of Christian Education consisting of 15 members in such manner as General Synod may decide, with the understanding that in the initial election 8 members shall be elected for 6 years and 7 members for 3 years, and that each District Synod shall be represented by at least one member. We recommend that in view of the importance of carrying forward effectively and without a break, through the newly constituted Board, the work of the two former Boards, and because of the large financial interests involved and the business interests concerned that men familiar with the work of the Boards and competent to direct the larger activities of the merged Boards be selected by this committee and presented to General Synod for election. We herewith submit the following for members of the Board: (names given last week).
- (4) We recommend that in recognition of the long years of devoted, efficient and faithful services of Rev. Conrad Clever, D.D., as a member of the Publication and Sunday School Board and as its president for many years, that the Board elect him as president emeritus.

- (5) We also recommend that the Board be authorized to elect three women to act as advisory members.

- (6) We recommend that, because of the fact that a committee of the joint Boards have been studying the subject of Beneficiary Education, the new Board of Christian Education be authorized to work out a plan of greater efficiency and uniformity covering the whole matter of Beneficiary Education.

- (7) We recommend that the General Synod instruct the Board of Christian Education to place the year of ordination of the ministers opposite their names on the Roll of Ministers in the Church Almanac.

- (8) In response to the overture from Ohio Synod to us asking for the consolidation of "The Christian World," "The Reformed Church Messenger," and the "Outlook of Missions," we recommend that these papers be consolidated into one English weekly paper and that the Western section of the Church be represented by an editor; and that, if in the judgment of the Board it is feasible, the consolidated paper be printed at the Central Publishing House.

- (9) We recommend that the balance of \$5,403.48 of the present Board of Christian Education and any additional amounts which may come in, be temporarily deposited in the Contingent Fund of General Synod, with the instruction that it be paid to the Treasurer of the new Board of Christian Education when the merger becomes effective.

- (10) That the General Synod, through Synods and Classes, approve the general plans and activities of the Board, with the expression of devout gratitude for the manifold evidences of the Divine favor and blessing which have rested upon its varied activities during the past triennium.

- (11) That we urge pastors, consistories, congregational organizations and individual Church members, through the Synods and Classes, to give loyal and enthusiastic support to the Board of Christian Education to purchase religious literature, books, Church and Sunday School supplies and music from the Board headquarters in the Schaff Building, Philadelphia, or its cooperating agent, the Central Publishing House, Cleveland, Ohio, this support of the publishing interests to challenge also the entire Church for the more general circulation of the books, tracts, and publications of the Board.

- (12) That every congregation be requested, through the Synods and Classes, to appoint a Committee on Good Literature and the Weekly Church Paper, with the purpose of disseminating as much of the literature of the Church as possible, and of placing a copy of the Church paper in every Church home; together with the urgent request that all congregations observe an annual



Church Paper Day to increase the interest in our denominational publications, to inspire gifts for the maintenance of Christian literature and for annuities, legacies, and bequests to enlarge the endowment of our Church papers.

- (13) In view of the prominent place Prohibition holds among the problems of the Christian society and because of the strategic importance of education in the solution of this problem, we recommend that a systematic campaign of temperance education be inaugurated during the next triennium.
- (14) That while we recognize the development of the attitude and habit of Stewardship as a part of the total program of religious education, we recommend that special stress be placed upon the solution of this problem during the coming triennium.
- (15) That it is our conviction that the time has come for a specialized ministry of education in the local Church; we therefore recommend:
  - a. That General Synod overture the Classes to urge congregations financially able, to employ such specialized helpers in the promotion of their work.
  - b. That General Synod make a pronouncement regarding the status of the director of Christian education in the local Church.
- (16) Believing that the work of Christian education will be carried on more systematically and effectively through the appointment by the consistory, of a special committee or council of Christian education in the local Church, we recommend that congregations be encouraged to appoint such carefully chosen and competent committees on Christian education for this purpose.
- (17) The Reformed Church being consti-

tuted so largely of Rural Churches, we recommend that special attention be given to the solution of the peculiar problems and situations arising in the Rural Church.

- (18) In order that missionary education may find a larger place in the total program of Christian education in the local Church, we recommend that special attention be given to this problem.
- (19) Owing to the large emphasis placed on the social aspect of Christianity, we recommend co-operation with the Commission on Social Service as far as this is feasible.
- (20) Religious education having reached a stage in Ohio Synod that requires the attention of a special person in charge, we recommend that Ohio Synod's overture repeatedly made to the Board for a director of Christian education be granted as soon as funds allow.
- (21) In response to the great demand for a full time director of Children's Work, we recommend that such a person be employed as soon as the Board's finances warrant it.
- (22) The problem of Adult education including the Christian home being of such vital importance, we recommend the appointment of a director of such work when the funds are available.
- (23) Owing to the excellent services rendered the denominations by the International Council of Religious Education in furthering the cause of religious education in the Local Church, we recommend that General Synod place itself on record in appreciation of this service and that the stated clerk of General Synod be instructed to convey the resolution to the executive secretary of the International Council of Religious Education, Dr. Hugh S. Magill.
- (24) We recommend that the new Board

of Christian Education be authorized to provide for representation of the Reformed Church in the International Council of Religious Education and in such subsidiary sections of the Council as are specifically related to the Board's work.

- (25) That as a part of the education program of the Board the problem of Church School membership be given careful consideration.
- (26) Through the Synods and Classes, General Synod urges participation by pastors and people of the Reformed Church in the Annual Miller Prize Essay Contest, expressing its appreciation to the children of Dr. and Mrs. Rufus W. Miller for their generosity in establishing this foundation.
- (27) Pastors and consistories are strongly urged through the Synods and Classes to magnify the importance of Children's Day, both for the purpose of enlisting a larger interest in the religious education of our children and youth on a new and enlarged scale to meet the needs of the hour, and also to challenge our youth for a larger participation in the work of the Kingdom.
- (28) General Synod is asked to make a forceful and constructive deliverance on the importance of Christian family life and to arouse renewed interest in a campaign for the restoration of the family altar and the larger spiritualization of our homes.

Respectfully submitted,

H. Nevin Kerst,  
David Dunn,  
Chas. D. Rockel,  
D. S. Stephan,  
F. H. Diehm,  
L. S. Faust,  
A. LeRoy McCardell,  
John Warner,  
Oscar Wolters.

## NEWS IN BRIEF

### THE REV. F. P. LAROS

We regret to report the death of another faithful pastor, the Rev. Frank P. Laros, of Alburtis, Pa. An account of his useful life and labors will be given next week.

### CHANGE OF ADDRESS

Rev. N. B. Mathes, D.D., from Miamisburg, Ohio, to 1662 Browlee ave., Youngstown, Ohio.

### GENERAL SYNOD NOTES

The election resulted as follows: For the Executive Committee of General Synod: Revs. Wm. F. Kosman and J. M. Runkle, D.D., Elders W. N. Frederick and Edwin M. Kling; for the Board of Home Missions: Revs. C. B. Schneider, D.D., F. C. Seitz, D.D., H. Nevin Kerst, D.D., and J. Friedli, Elders Randolph S. Meek, Emory L. Coblenz; for the Board of Foreign Missions: Revs. Geo. W. Richards, D.D., F. Mayer, D.D., A. S. Bromer, D.D., and A. B. Bauman, D.D., Elders David A. Miller, Wm. W. Anspach, J. Q. Truxal and E. S. Fretz; Board of Ministerial Relief: Revs. W. H. Wotring, D.D., Jno. L. Barnhart, D.D., W. Sherman Kerschner, D.D., Harry N. Bass-

ler, D.D., Wm. C. Sykes, D.D., T. W. Hoernemann, D.D., and H. C. Nott, D.D., Elder A. Paul Gerhart; Delegates to Federal Council of the Churches: Rev. Drs. Paul S. Leinbach, Theo. F. Herman, Chas. E. Miller and J. M. S. Isenberg, Elders F. E. Brown and Harry E. Paisley; to Alliance of Reformed Churches: Rev. Drs. F. W. Leich, C. E. Miller and Elders H. E. Paisley and Geo. L. Omwake; Board of Orphans' Homes: Revs. J. S. Peters, D.D., Scott R. Wagner, D.D., and Wm. A. Settlage, Elders Otto Jaeger and Roy D. Knouse.

Synods change in personnel and convictions. The Synod of 1926 ordered the date of ordination of ministers stricken from the ministerial roster in the Almanac and Year Book. The Synod of 1929 (without a dissenting vote or a word of argument) ordered the date of ordination restored. You can derive any lesson you please from this reversal.

The budgets adopted by General Synod include: For Home Missions, \$517,400 (this includes a grant of \$10,000 for Catawba College and \$10,000 for the Mission House); for Foreign Missions, \$525,000; for Ministerial Relief, \$116,650; for Christian Education, \$90,000; for the Executive Committee of General Synod, \$20,000; for the

### THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "How Can a Local Church Help in Developing a Christian Family Life?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 9, 1929.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans which have actually proved fruitful are of more value than theories which have not been tried.

Prizes: First Prize—\$100.

Second Prize—\$50.



Contingent Fund, \$20,000; for the American Bible Society, \$5,000; total, \$1,294,050.

The special Committee of 21 on Church Union is composed of the following members: Rev. Chas. E. Schaeffer, Philadelphia, Pa.; Rev. Chas. B. Schneder, Shamokin, Pa.; Rev. E. H. Wessler, Cincinnati, O.; Rev. H. C. Nott, Milwaukee, Wis.; Rev. H. N. Bassler, Wilkesburg, Pa.; Rev. H. I. Stahr, Hanover, Pa.; Rev. John M. Peck, Buffalo, N. Y.; Rev. M. E. Beck, Chicago, Ill.; Rev. E. W. Lentz, Bangor, Pa.; Rev. H. N. Kerst, Canton, O.; Rev. W. Sherman Kerschner, York, Pa., and Elders F. T. Landis, Womelsdorf, Pa.; H. C. Knecht, Akron, O.; O. Wolters, Sheboygan, Wis.; T. K. Saylor, Johnstown, Pa.; J. F. Meyer, Washington, D. C.; Otto Jaeger, Philadelphia, Pa.; Edward Dirks, Indianapolis, Ind.; F. C. Brunhouse, Philadelphia, Pa.; D. I. Prugh, Dayton, O., and Samuel Bashiore, Mechanicsburg, Pa.

Should a Reformed Church minister be permitted to administer baptism by any other method than sprinkling, which is commonly practised among us, as for instance when he is pastor of a federated or community Church? General Synod answered yes, emphasizing the principle that "the letter killeth, but the spirit giveth life."

Should it be permitted to distribute the elements in the pews in administering the Holy Communion in a Reformed Church? General Synod stresses the Protestant principle of freedom in answering that, although it is the old Reformed custom to gather around the communion table, yet "it is not contrary to the spirit of this sacred sacrament for the elements to be distributed in the pews, if the consistory and congregation prefer this method."

No General Synod within memory has received such generous publicity in the daily papers. We are greatly indebted to Executive Secretary Lampe for securing the cooperation of a trained and talented journalist, Mr. H. W. Fry, editor of religious and educational news of the Philadelphia "Evening Bulletin." The "Bulletin," which is one of America's foremost newspapers, gave the services of Mr. Fry without expense to the Synod, a notable contribution which should be generally appreciated. Each day Mr. Fry sent a story of the acts and proceedings to 239 dailies and 230 weeklies. "The Indianapolis Star," "News" and "Times," and Mr. M. G. Lipson, local publicity man, also cooperated splendidly.

The following cordial telegram from the officers of the Presbyterian General Assembly was received:

The General Synod of the Reformed Church in the U. S., Indianapolis, Ind.

The One Hundred Forty-first General Assembly of the Presbyterian Church in the United States of America in session at St. Paul, Minnesota, gratefully acknowledges your cordial greetings and reaffirms its desire for closer cooperation and if possible organic union with any or all members of the family of Reformed Churches and prays that your honored Church may be wisely guided in union negotiations and in all plans for the extension of the Kingdom of God.

Cleland B. McAfee,  
Moderator;  
Lewis Seymour Mudge,  
Stated Clerk.

The Reformed Churchmen's League was constituted without opposition as a "duly authorized agency" of our Church. The Executive Committee of the Layman's Missionary Movement is given charge of the setting up of the organization, which is to be financed outside of General Synod's budgets.

Continued support was pledged to the Anti-Saloon League, the Lord's Day Alliance, and the Conservation Work of Near East Relief.

It was a benediction to the Synod to greet Dr. and Mrs. D. B. Schneder, fresh from the field in Japan, and to hear the enlightening messages of Dr. Schneder concerning the great opportunity of Christianity in that land. Missionary Beck also gave a memorable message on the situation in China.

In his admirable report on the "State of the Church," the retiring president, Dr. Bartholomew, said: "It is generally agreed that the building of the Christian Home is among the major tasks of the Church. The sorest spot upon the social organism is the disintegration of the home. It is not home in the best sense of the word. Many of the homes in this age are mere inns where the members eat and sleep. Family life is lost in the whirl of business and in the gaiety of life. There is great force in the saying, 'He who is far from home is near to harm.' The family is the most important question that has been before the American people since the World War. The family is the keystone of society. It is the foundation of character. It is the safety of the State. It is the hope of the Church. There is cause for fear that parents do not fully realize the potency of their example upon the children. Acts of fidelity, patience in trial, devotion to duty, and godliness of life, these are the practices of our holy religion. The two sources of inspiration and power in the training of the young are the study of the Bible and the exercise of prayer. We, therefore, plead for the Family Altar where prayers open and close the day, and where the twin sisters of Faith and Hope bind the hearts to the throne of God. We plead for the Christian home where the links in life's chain are never broken and where the spirit pervading the entire family helps to bear the soul heavenward."

An amendment to the Constitution of the Reformed Church in the U. S. that will "unequivocally grant to women their full equality with men in all the rights and privileges of the Church" is to be sent to all the Classes as a result of the action of the General Synod.

The Synod adopted, with but few dissenting votes, the recommendation of its special committee that has been studying the question of increased status for women. If the change in the Constitution is approved by two-thirds of the Classes, it then becomes the law of the denomination. The commission feels that it is not reasonable to expect the unanimous approval throughout the Church of an action that involves a radical departure from traditional customs and practices that are deeply rooted in the past and conscientiously held. But it is also convinced that it is neither right nor wise to delay action until every prejudice is disarmed and every conscientious scruple overcome. It believes sincerely that the Reformed Church in the U. S. is willing and ready to sanction a measure that involves no surrender of any principle, whether of revelation, reason or right, but merely a question of expediency. And the expediency of admitting women to the full rights and privileges of the Church is a matter that can only be decided by the processes of actual experience and not by ecclesiastical debates in a forum of men. Moreover, it is well to remember that, if General Synod adopts this report, the exercise of the rights accorded to women remains wholly at the opinion of individuals and at the discretion of judicatories. And, as a matter of fact, we are now ordaining women as deaconesses, we consecrate others for special services in the foreign field and we admit them to our Boards as advisory members.

The 13th Quadrennial Council of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, which meets in Boston, Mass., June 19-27, 1929, will have among its delegates the following ministers and laymen from our Reformed Church in the U. S.: Drs. Geo. W. Richards, Allen R. Bartholomew, Paul S. Leinbach, Chas. E. Schaeffer, Elmer L. Coblenz, F. W. Leich, Jacob C. Leonard, Henry I. Stahr, Chas. B. Schneder, Henry J. Christman, Lee M. Erdman, David B. Schneder, Revs. C. A. Godduhn, E. C. Stuebi, Aaron R. Tosh, Prof. Edwin M. Hartman, and Elders Henry C. Heckerman and David A. Miller.

Several others who have been elected by the General Synod or appointed by its president have not yet reported their willingness and ability to serve our Church as its representatives. Salient features of the program of the "Quadrennial Council" were noted in the "Messenger" of May 30. Detailed information for the delegates has been sent them by the American secretary, Dr. Henry B. Master, and the official credentials of the Reformed Church in the U. S. have been sent them by Dr. J. Rauch Stein, stated clerk.

The executive committee of the General Synod will meet on Friday, June 14, at 10 A. M. (Daylight Saving Time), in the Assembly Room of the Schaff Building for the purpose of reorganizing for the new triennium; the consideration of matters referred by the General Synod requiring immediate attention; and the preparation for the usual September meeting in conjunction with the chairmen of the Classical Missionary and Stewardship Committees.

Rev. Dr. C. B. Schneder, pastor of St. John's Church, Shamokin, Pa., preached the Baccalaureate Sermon to the 132 members of the graduating class of the high school on Sunday evening, May 26. A sacred and secular music concert was given on Thursday evening, May 23. The Community D. V. B. S. will open June 10 and continue three weeks.

Bethany Mission, Butler, Pa., Rev. Frank Hiack, pastor, observed Church Building Fund Sunday on May 5. The report of the treasurer showed that in response to an appeal for the payment of annual pledges a payment of \$1,000 had been made on the Building Fund debt. In January, 1929, Bethany had paid \$500 on this same debt. The Apportionment was paid in full in 11 months. The 12th month's benevolent offerings were devoted to the payment of Apportionment arrearages developed while Bethany was without a pastor in 1927-28. \$53 was paid on this arrearage. The Mother's Day offering of \$31.79 was paid to the Old Folk's Home at Greenville, Pa. The C. E. Society has begun to raise funds for the purchase of a bulletin board. Bethany Athletic Club's bowling team won the Y. M. C. A. Church league cup for the 1928-29 season. They were bowling champions in 1927 also, and won the baseball championship that year. A baseball team is again organized. On May 16 the men of the Church gathered at the Church for an evening of fellowship with the bowling team as their guests. May 28 the G. M. G. gave an entertainment at the Church. A Daily Vacation Bible School will be conducted in conjunction with a local Lutheran and Disciple of Christ Church. Bethany S. S. will pay its pro-rata share out of its treasury. With the exception of the first Sunday of this year Bethany Sunday School has had a better attendance every Sunday than on the same Sunday of last year, and on 7 Sundays better than ever before on that particular Sunday. The pastor will observe his very first of all anniversaries of his pastorate on June 16. On May 28, funeral services for the Rev. Samuel Craig Long, a former pastor of Bethany, were held in the Church, the pastor being assisted by Dr. J. H. String, of Zelianople, Pa.



Rev. Charles D. Rockel, pastor of Christ Church, Altoona, Pa., observed the 10th anniversary of his ordination on May 19. The 8th Annual Vacation School opened on June 5 and will close on Friday evening, June 28. Children's Day will be appropriately observed.

A good friend in Fishers Hill, Va., graciously writes: "I just feel like I can't do without the 'Messenger.' There is no paper or magazine which comes in to my home that I enjoy as much as the 'Messenger.' I am sorry that I didn't subscribe for it a long time ago."

The big arm chair in our office was occupied the other day by our youthful friend, the Rev. Dr. John Calvin Bowman, now celebrated as our globe-trotter premier. From his enthusiastic recital and the appearance of his hand-bag, we will not be surprised to learn that he has resumed his world travels over land and over seas.

The Shenkel Church, North Coventry Township, has started proceedings to have set aside certain codicils to the will of Mary A. Neitig, which nullify a bequest of about \$50,000 to the Church, included in the original will. The will was made in 1914, and it is believed that at the time the codicils were executed the condition of the decedent was greatly impaired by sickness and infirmity and that she was not a person of sound mind capable of disposing of her estate, and that undue influence, duress and constraint were practiced.

In First Church, High Point, N. C., Rev. Wm. R. Shaffer, pastor, Junior and Senior C. E. Societies have been organized with fine attendances. Each society has about 30 members. The Annual Mother and Daughter Banquet was held on the evening of May 28 with about 125 present. Mrs. H. T. Stevens, the wife of a Baptist minister, made the principal address of the evening. For the last three Sunday mornings, the pastor has preached on the Lord's Prayer, the Apostle's Creed and the Ten Commandments.

The 56th annual session of Tohickon Classis was held in St. John's Church, Lansdale, Pa. Rev. Alfred N. Sayres, pastor, May 13-15. The altar service was in charge of Dr. W. F. Curtis, and the opening sermon was preached by Rev. A. H. Schuler. The address of welcome was made by Mr. Harry H. Schultz. On Tuesday, Rev. George B. Hamm had charge of the morning devotional service. In the evening Dr. J. P. Moore and Rev. C. B. Weaver conducted the altar service and the address was made by Dr. Rufus M. Jones. The devotional service on Wednesday morning was in charge of Rev. S. J. Kirk.

Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, celebrated an event of great importance May 19, which was the first anniversary of the dedication of the magnificent new \$10,500 Tellers-Kent organ and the reopening of its handsomely renovated Church auditorium with a program of special services. In the morning the preacher was Dr. Rufus C. Zartman. The special services culminated in an exceptional program of music under the direction of Ralph F. Kemmerer, organist and choirmaster. Miss Vera C. Weniell was the soloist. The Brotherhood of Andrew and Philip has shown a steady improvement in the last few months and the average attendance has been 45.

In observance of the 40th anniversary of 8th Church, Cleveland, O., Rev. H. J. Rohrbach, pastor, special services were held on May 19. At the morning service addresses were made by Revs. Frank W. Goetsch and J. H. String, D.D., and Dr. H. Gekeler assisted in the service. In the evening a pageant, "The Dawning," was presented under the direction of Miss Anna M. Rehburg. An artistic anniversary program was prepared which gave beautiful tribute to the first leader of the Church, Dr. H. J. Kueteniek. The program con-

tained pictures of the first Church and pastor, Revs. J. H. String, D.D., and Frank W. Goetsch, former pastors, the present pastor, the treasurer's report, a list of the organizations and the present membership roll.

St. Paul's Church, Mahony City, Pa., Rev. Walter H. Diehl, pastor, held a memorial service for the members who passed to their reward during the Church year. Memorial gifts placed were as follows: baptismal font, presented in memory of Prof. and Mrs. C. V. Smith, by their children, Prof. Arthur D. Smith and Miss Harriet P. Smith; Holy Bible, in memory of Mr. and Mrs. Hiram Fischer, by their children, Mrs. John Althoff and Mr. Roy F. Fischer; choir vestments, in memory of Mrs. Caroline R. Wagner, by her children, Miss Kathryn Wagner, Mrs. Harry F. Newhard, Dr. Frederick R. Wagner, Mr. Milton R. Wagner and Mr. Frank R. Wagner; pulpit and communion table coverings, in memory of Mrs. Anna D. Smith and Mrs. William Engle by the Hilf Verein.

May 12 was one of the great days in the history of First Church, Burlington, N. C., Rev. H. A. Welker, pastor, when all day services were held to dedicate the splendid new Church School building. It is a beautiful structure, and strictly up-to-date, providing for departmental work, social purposes, and for the serving of meals. Mr. J. S. Wise was the speaker at the morning dedication service. At the afternoon service Rev. G. W. Perry, president of the local Ministerial Association, gave the address. In the evening Rev. H. A. Fesperman brought a most helpful message. Special music was rendered by the choir, Mrs. Robert F. Porter, and Miss Allie Malone. Miss Gertrude Coble and Mrs. Herbert W. Coble were the accompanists.

Rev. L. L. Hassenpflug, of Hiawatha, Kans., received many words of appreciation of the service which he conducted, as grand prelate, at the annual Knights Templar conclave at Dodge City. The "Dodge City Globe" says: "The challenge to Christian service was presented eloquently at the divine service which opened the conclave." William Easton Hutchinson, well known jurist, wrote Mr. Hassenpflug: "I will not feel that my administration as grand commander has completely closed until I shall have expressed to you my most sincere appreciation of the many, many things you did during the year. I take some satisfaction myself in the kindly remarks of the sir knights who attended the conclave, to the effect that the Church service, and the part of the grand prelate generally, was the most effective, helpful, that we have ever had."

Probably the best convention ever held by the Pennsylvania Branch of the King's Daughters and Sons was held in First Church, Easton, Pa., May 14, 15 and 16. The members of the hostess organization deserve much credit for the splendid manner in which the guests were entertained. The address on Tuesday evening was made by Dr. A. D. Thaeler. Addresses of welcome were made by Mayor S. S. Horn, and by E. I. Osterstock of the Consistory of the hostess Church. Revs. J. E. Mertz, Allen S. Meek, Harry Hoffman and L. V. Hetrick took part in devotional services. All the officers were re-elected, with the exception of Miss L. H. Wagner, who felt compelled to relinquish the work as treasurer. Mrs. Fred Derby, of Narberth, continues as president, and Mrs. George W. Leonard was elected treasurer. Miss Wagner was presented with a beautiful wrist watch in recognition of her services. Scranton was selected as the place for next year's sessions.

The Commencement Exercises of Franklin and Marshall College were held May 30-June 3. The Advisory Council of Alumni met on Thursday evening. Class Day Exercises were held on the Upper Campus

at 2.30 on May 31. The Alumni Testimonial Dinner was given to the president of the Board of Trustees at 6.30 P. M., and in the evening the Senior Class Dance was held in Bieseecker Gymnasium. On Saturday morning the Literary Society reunions were held and the Alumni Association met at 11 A. M. The Alumni luncheon was served at 1 P. M. In the evening John Duncan Spaeth gave the Phi Beta Kappa Oration. On Sunday morning the Baccalaureate Sermon was preached by Dr. Oswin S. Frantz. As the Commencement Exercises on Monday morning, June 3, the address was made by Judge Henry C. Niles, of York, Pa.

Rev. Perry H. Baumann, pastor of Memorial Church, Toledo, O., sends this message of appreciation to his many friends: "Great is the Lord and greatly to be praised." We wish to take this opportunity of offering our thanks to Him who is ever mindful of the needs of His children, for the care he has exercised over us and for the life which He has spared. The gas explosion in the Church last Jan. 26, in which we happened to be the victim, besides sending us to the hospital has left its mark in more ways than one. On May 5 we assumed full charge of our duties which we hope to be able to continue with the grace of the Lord. We wish to express our appreciation of the services rendered by Rev. C. T. Roeck, whom we had appointed to represent the Board of Home Missions and self, and those of Rev. Otto Stockmeier, who assisted in outlining the program during Lent and the following weeks. Mrs. Baumann, also, is worthy of commendation for the fine manner in which she bore up under this trial, taking care not only of the family but doing many of those duties that would fall to the lot of the Consistory. She administered the affairs of the congregation in a remarkably efficient manner. We have learned to put a new and higher value upon her. We also want to thank Elder Dr. A. J. Dauer, of our Grace Church, for his able services. Ministers of our denomination and others in a fine spirit of fraternity volunteered to conduct services during our illness and we take this opportunity of thanking them. We are deeply grateful for the many letters of sympathy received and the assurance of the prayers of the brethren, for we feel assured that without their prayers we would not be among the living today. We hope to answer all letters as time and opportunity permit. Friends, bear with us a little while longer. To God we return thanks and adoration."

## CHURCH FURNISHINGS



**MENEELY BELL CO.**

TROY, N. Y. and  
220 Broadway, N. Y. City

**BELLS**

Church Decorator, Fresco-Painting and Decorating

**MURAL PAINTINGS A SPECIALTY**

Sketches Submitted on Application

**H. P. BERGER**

Lebanon, Pa.



**TOWER CHIMES PLAYED FROM  
ELECTRIC KEYBOARD AT ORGAN  
CHURCH BELLS—PEALS**

**McShane Bell Foundry Co.  
BALTIMORE, MD.**

**M. P. MÖLLER PIPE ORGANS**  
Endorsed by the most eminent organists. Lead alloy makes for church, school and auditorium use. Every organ a special creation for a particular use and guaranteed the highest grade. Booklets and specifications on request.

**M. P. MÖLLER**

Factory and General Offices  
Hagerstown, Maryland

Special References: Organs in over three hundred Reformed Churches.



**An Omission.** In the issue of May 30, the name of Rev. Alfred N. Sayres, of Lansdale, was inadvertently omitted as the author of the article, "The Campers Are Coming, Yo-Ilo! Yo-Ilo!"

Rev. Max F. Dumstrey supplied the pulpit of St. Luke's Church, Philadelphia, Pa., during the illness of the pastor, the Rev. Max C. Rost. A large number of Boy Scouts attended the Mother Day service at which time the Boy Mayor of Philadelphia, Ben Powdermaker, delivered a most helpful address.

The members of the Wooster Avenue Church, Akron, O., Rev. E. E. Zeichiel, pastor, are rapidly reaching the goal set for the new building program. The total subscribed by May 27 was \$90,056. All the members and the organizations are making splendid efforts to complete the building fund.

St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehrling, pastor, observed Family Night on May 31, each family bringing a covered dish for the supper. The different organizations reported and the lay chairman for the Phoebe Home campaign presented the cause of the Home. Copies of the "Reformed Church Messenger" were distributed in an effort to have every family of the Church receive the "Messenger" regularly.

On May 26, Rev. William H. Erb, 671 George street, Norristown, Pa., supplied the pulpit of St. Paul's Church, Sellersville, for the Rev. J. S. Shepley, who is quarantined on account of scarlet fever. In the evening, Rev. Mr. Erb preached in Christ Church, Norristown, in the absence of the pastor, Rev. Cyrus Glessner, who was at the meeting of General Synod as a delegate.

Rev. H. H. Rupp, pastor of St. John's Church, Lewisburg, Pa., reported to Classis that the total of all benevolences raised during 1928 was \$3,027.50. The sum of \$4,917 was paid for all local purposes. Of the Apportionment, the sum of \$1,358.17 has been paid.

In Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, the morning service on May 24 was preached by Dr. J. C. Leonard. 11 members were received on May 17. Miss Mildred Dirks, who won the highest prize in the Stewardship Essay and Poster Contest, is a member of Immanuel Church.

Word has been received of the death of Mr. Francis E. Heller, former Business Manager of the Publication Board. Mr. Heller died at Helena, Montana, where he resided for a number of years. His body was brought East and burial made at White Marsh, Pa., Friday morning, at 10 o'clock, May 31st.

Dr. J. W. Meminger filled the pulpit of Trinity Church, Canton, O., on May 19, in the absence of the pastor, Dr. Henry Nevin Kerst, who was attending the session of General Synod. Dr. E. P. Herbruck, pastor emeritus, preached May 26. In the evening the choir under the direction of Mrs. Ira B. Penniman, presented a sacred musical of high excellence. The choir was assisted by Mr. Charles Findlay, cellist.

In First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, the evening sermon on May 19 was preached by Dr. J. W. Meminger. The extra offering of \$45 on Mother's Day was given by the Sunday School to the Home for the Aged. Mrs. Harry Bauchtat was the principal speaker at the Mother and Daughter Banquet held May 10. Mr. Chester E. McCahan of the Massillon Y. M. C. A., occupied the pulpit on May 26. A dramatic worship service, was held in the evening under the direction of Miss Ruth Christmas, Church Secretary. A Vacation Church School is being planned for the summer. The Ladies' Aid Society observed its 50th anniversary with impressive festivities.

In Muddy Creek, Pa., Charge, Rev. Dr. Martin Schweitzer, pastor, Holy Communion was celebrated in the 4 congregations. The largest number communed in the history of the charge without catechetical classes, namely: 1,074. The offerings for the Apportionment was unusually large. Catechetical classes were organized at Muddy Creek and Swamp and will be confirmed this fall. Dr. Schweitzer received a beautiful Gruen wrist watch inscribed as follows: "Presented to Rev. Martin W. Schweitzer, Ph.D., Chaplain, by the members of the Pennsylvania Legislature, 1929." He also received a Conglin fountain pen and pencil from the members as a token of esteem and 5 large volumes of the history of the 28th Div. of the Pa. Guards in the World War, edited by Col. Edward Martin. It was a wonderfully fine fellowship to be chaplain, with the speaker, Hon. A. B. Hess, who is teacher of a Men's Bible Class in St. Paul's Reformed S. S., Lancaster, Pa., and one of the able representatives of Lancaster county. Governor Fisher often referred to his Reformed Church ancestry and there was complete harmony between him and the legislature.

The 39th Annual Assembly for Spiritual Conference of Ministers and Laymen will be held at Franklin and Marshall Academy, Lancaster, Pa., July 29 to Aug. 2. An unusually helpful and interesting program has been prepared. The executive committee is pleased to announce that Dr. John B. Noss will conduct the Bible Study period, taking as his theme, "The Social Consciousness as Reflected in a Great Prophet." This will be a study of Jeremiah. The sermon at the opening session will be delivered by Rev. Hobart D. McKeehan. The following papers will be presented during the sessions: "Building the Kingdom of God Into Race Relationships," by Rev. Karl H. Beck; "The Church Functioning in the Community," Rev. Paul Yoder; "Jesus' Conception of the Beautiful," Rev. Dr. John C. Bowman; "How Can Our Capitalistic Order of Society Be Christianized?" Rev. David Dunn; "Our Conception of Salvation As Influenced by Changing World Conditions," Rev. Dr. Paul J. Dundore. Open Forum Discussion, "An Adequate Program of Religious Education," led by Dr. C. A. Hauser. Rev. William F. Kosman will be the toastmaster at the banquet on the Thursday evening of the conference. Watch for further announcements.

The Glen Rock, Pa., Charge, Dr. S. M. Roeder, pastor, has enjoyed some interesting and important activities recently. Trinity congregation united with the Lutheran and Evangelical congregations commemorating the 19th century of Christ's public ministry, beginning with the Week of Prayer and thereafter on Wednesday evenings up to Holy Week; each minister in turn preaching the sermon and the others conducting the service, holding the services in rotation in the several Churches. The attendance was very good and the interest fine with very gratifying results, especially in the cultivation of interdenominational fellowship. At the Easter services seven young people were admitted by confirmation and one by letter; the attendance at Communion being one of the largest in the history of the congregation. The Church had previously been greatly improved, having been frescoed, painted and varnished on the inside; the platform was enlarged and pulpit, altar and reading desk rearranged so as to make a more Churchly appearance; new pulpit and choir chairs also have displaced the old ones, with a total expense of about \$550. The liberal response to the 10 lady collectors, in a little over a week, brought enough cash to cancel the indebtedness incurred and liquidate a former indebtedness of nearly \$400. It was a real pleasure to note the unanimity of sentiment prevailing among the entire

membership to have this work done and paid for. There were splendid donations from the Ladies' Aid Society, from several S. S. classes and from individual members. The members felt that on May 12 they were well prepared to welcome Zion's Classis to meet in the Church to hold its annual sessions. The deliberations of Classis were greatly enjoyed and so was the fine entertainment at dinner and supper arranged and managed by the ladies of the congregation in the social rooms of the Evangelical Church. The week before Classis the York Ministerial Association was entertained at the parsonage and Dr. H. I. Stahr read a very instructive paper on a minister's attitude towards politics. Mrs. S. M. Roeder, attended the W. M. S. of General Synod as a delegate from W. M. S. of Zion's Classis.

#### JUNIATA CLASSIS CONVENES

The 46th annual meeting of Juniata Classis was held in Trinity Church, Saxton. The Rev. J. W. Albertson, of Curry, Pa., was elected president for the ensuing year. The opening sermon was delivered on Monday night and the delegates partook of the Holy Communion on Tuesday morning.

The Committee on Social Service made a most interesting report on Prohibition. The report was unanimously adopted. Presented by the Rev. Charles D. Rockel, B.D., of Christ Church, Altoona, the report urged the Churches to teach self-control as a virtue quite as great as self-expression and to meet the Prohibition situation by educational methods.

The Classis voted unanimously upon the outlawry of war as the only method by which international problems may be solved. The real patriot of today is the pacifist. Believing in law enforcement and having outlawed war as a nation it is only natural that the patriot of today must be a pacifist. The Rev. F. A. Rupley, D.D., of Lewistown, brought Classis a stirring message relative to the necessity of the Church's care of aged and disabled ministers. The 1930 session of Juniata Classis will be held at Juniata, Pa., in May of next year.

#### A STUDY OF OUR BENEVOLENT INSTITUTIONS

During the past year the Social Service Commission made a study of the 5 Orphans' Homes of the Reformed Church, and 5 Homes for the Aged that may properly be classed as Reformed Church institutions, and made careful inquiries concerning similar institutions that are serving and being supported by definite Reformed Church constituencies. The results of this study have been reported to the Executive Committee of the General Synod, which in turn will report the same to the General Synod at Indianapolis, thus substantially complying with the instructions of the General Synod of 1920 to the Forward Movement "to make a survey of Orphans' Homes, Hospitals, and Homes for the Aged, and other benevolent and welfare institutions and agencies conducted directly or indirectly under the auspices of the Reformed Church."

In conducting the study of the Orphans' Homes the Commission utilized the service of Mr. H. W. Hopkirk of the Child Welfare League of America, Inc., New York City, the recommendation of which, if followed, will place these institutions decidedly in a position of leadership in the field of child welfare because of the excellence of service they will provide.

The study shows that a new statement of child welfare policies is needed to replace the limited policies expressed in the original charters of the Homes of the Reformed Church. The program recommended would include the use of foster homes and mothers' aid, closer cooperation with other



institutions and social agencies caring for dependent children, and thus allow for the treatment of all dependent children according to their several needs.

In order to determine the needs of the children with the greatest possible accuracy the study recommends the use of trained social workers, and suggests a plan for the provision of such service. Other recommendations are the training at schools of social work those who are placed in charge of children's institutions; that no new institutions for children be built by the Reformed Church now or in the near future, expansion of the work of the homes being made contingent upon a critical demonstration of the need; and that improvements of the institutions should allow for cottages whose capacity should never exceed 20 and preferably 10 or 12 children.

The Commission's report on the Homes for the Aged directs attention to three things that should be carefully considered by any agency engaged in providing institutional care for the aged today: the distinction between the needs of aged folks in normal health, and those with infirmities to which the aged are subject, requiring specialized service such as our Homes for the Aged as a denomination are not qualified to render; the rapid development of non-institutional methods of service in the care of the aged, such as private homes selected and supervised by accredited social agencies, where for a weekly allowance real home life may be secured for the aged in need of care, especially the old-age pension system, which in some form or other is growing stronger year by year; and the essential importance of diagnosis and case work in dealing with those in need of care.

The last suggestion applies to the care of dependent children as well as of the aged, and the report makes the recommendation that the General Synod be overtured to reconstruct General Synod's Board of Directors of Orphans' Homes (incorporated) which has been in existence ever since the organization of the Synod, and give it functions that will enable it, under the Social Service Commission, to cooperate as an advisory agency with all the benevolent institutions of the Church, through the service of trained social workers. The report is careful to say that this agency should have only advisory powers, and that this plan would not necessitate any change in the present Synodical or Classical control of the institutions. The primary function of the proposed agency would be to make investigations and provide information as to modern standards and methods of service, and would make recommendation only when requested to do so. The report concludes by saying that only by the creation of some such central agency can the responsibility of the Reformed Church for accredited welfare work be adequately discharged.

The report calls attention to the Hungarian Orphans' Home at Ligonier, Pa., the Ottilie Orphans' Home at Jamaica, Long Island, N. Y., the German Protestant Homes for the Aged at Lawndale, Philadelphia, and at Brooklyn, N. Y., the Deaconess' Hospital at Cincinnati, and the Fairview Park Hospital at Cleveland, O. These institutions are serving Reformed constituencies, some of whom are actively interested in their ownership and operation.

The report of the Commission to the Executive Committee of the General Synod is published in the Blue Book of the General Synod. That part of the report pertaining to the Orphans' Homes in an abstract of the Study, but the recommendations are in full. The complete text of the Study of the Orphans' Home has been printed in pamphlet form, copies of which may be obtained by addressing the office of the Social Service Commission at Fifteenth and Race Streets, Philadelphia.

—James M. Mullan.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

On Tuesday, May 14, 1929, approximately 150 delegates, officers and visitors, from all parts of the Reformed Church in the United States, gathered at Corinth Church, Hickory, North Carolina, the Rev. George Longaker, D.D., pastor, for the fifteenth Triennial Convention of the W. M. S. G. S. Quite a number of the delegates motored while other had been met at the trains by a reception committee, taken to the Church where they were enrolled, and sent to their places of entertainment.

The Cabinet and Educational Commission had been in session since Friday afternoon, May 10, preparing for the work to be done, and considering the problems that would come before the convention.

The theme for the Convention was "Doing His Will"; the hymn, "Jesus I Live to Thee."

At the opening session, Tuesday evening, Mrs. B. B. Krammes, first vice-president, presided. Greetings were extended by the pastor of the local Church, the mayor of Hickory and the secretary of the Chamber of Commerce, followed by Mrs. C. C. Bost, life-president of Corinth W. M. S., and our beloved poetess of North Carolina Classis. The response was made by Mrs. D. J. Snyder, president of Westmoreland Classical Society. The president, Mrs. Lewis L. Anewalt, of Allentown, Pa., followed with her address, ending with a challenge for renewed effort in the face of the greater opportunities of the day. At the conclusion of the service all repaired to the parsonage where the officers and members of the Cabinet received nearly two hundred delegates and visitors; the local society serving delicious refreshments.

Throughout the sessions the Church was beautifully decorated with long leafed pine and gorgeous peonies and the profusion of beautiful flowers was greatly enjoyed by all visitors.

Mr. George C. Warlick, of Hickory, assisted at the organ by Mrs. John MacFarland, directed the music which was varied with solos, singing by the Glee Club of Lenoir-Rhyne College, Negro Spirituals and two selections by the Glee Club of the Hickory High School. Of particular interest was a well rendered solo by Mrs. Paul Schaffner, "Prayer for Peace," the words of which were written by Mrs. C. B. Bost.

A Preparatory Service, followed by the celebration of the Holy Communion, preceded the business of the first day. These services, conducted by Dr. Longaker and assisted by visiting clergymen, made a helpful prelude to the meeting.

Organization revealed an enrollment of 143 officers, delegates and visitors.

The devotions, which were an inspiration to all, were in charge of Mrs. Paul Schaffner. These, based on the themes, "Our Message," "The Missionary Motive," "The Spirit of Our Endeavor," "The Call to the World," "Power for the Task" and "Expressions of Power," were a most fitting preparation for the work of the sessions. Other subjects for meditation: "Christian Citizenship," Mrs. C. C. Bost; "Stewardship for All of Life," Mrs. John Lentz; "Life's Compelling Motives or Motives of Life," Mrs. F. R. Casselman, were included in the program.

Mrs. Irvin W. Hendricks, director of the Educational Commission for twelve years, delivered a thought provoking address entitled "A Pauline Precept." "The Outlook of Missions" demonstration cannot well be described. It was a huge wheel

on which the number of subscribers from each Classical Society was printed. The wheel revolved and where the list showed an increase a red light shone—a decrease a green light. This should prove an incentive to all secretaries to secure more subscribers.

The addresses of the evening were given by Mrs. Olyn Hudson, Philadelphia, who had been a welfare worker during the World War and is on the Near East Commission. Mrs. Hudson handled her subject, "The Heart of a Nation," in a way that held the interest of her audience. Rev. Milton T. Stauffer, New York City, who was a delegate to the Jerusalem Conference, most ably and interestingly gave an account of the conference.

Two other addresses of special interest, because of the work being done by the W. M. S. G. S., were given by Mr. Benjamin Stucki, superintendent of the Indian School, Neillsville, Wisc., and Miss Susan Toth, Hungarian deaconess of Dayton, O.

Mrs. F. W. Leich told of her "Observations of Woman's Missionary Work in Europe"; Mrs. Edward F. Evemeyer of "Work on the Pacific Coast," and Mrs. Edwin A. Beck, "A New Day in China."

Mrs. E. W. Lentz presented seven home missionaries with their wives, four of whom are stationed in North Carolina. Two foreign missionaries were introduced by Mrs. J. G. Rupp.

Church Union was discussed by the Rev. J. C. Leonard, D.D., Salisbury, and Dr. George W. Richards of Eastern Theological Seminary, Lancaster, Pa.

There were two occasions which may be termed the great events of the sessions. On Friday morning the delegation made a pilgrimage to Salisbury to visit Catawba College, enjoy its hospitality and get a glimpse of the good work the college is doing for the 348 pupils now engaged in study within its walls. It is interesting to know that the full enrollment for the year, including Summer School and Extension Department, numbers 898. Mrs. C. C. Bost was toast-mistress at the delicious luncheon, which assumed the proportions of a banquet. Hearing the success of the Institution, it may well be said, "the half has never been told." Of special interest to the Society was the "Elizabeth Conrad Zartman Hall" erected by Thank Offering gifts of the W. M. S. The social room was furnished by the Girls' Missionary Guilds.

(To be continued next week)

#### PHOEBE HOME, ALLENTOWN, PA. Rev. F. H. Moyer, Superintendent

The 24th Annual Visiting and Donation Day will be held at the Home on Thursday, June 13.

Visitors are expected from the 11 Classes of the Eastern Synod sponsoring the Home.

This occasion always proves attractive to the visitors. The Allentown Band will render a concert. Meals will be served. The buildings will be open for inspection. Different booths will sell ice cream, home-made candies, soft drinks and a variety of articles of fancy work.

A program will be rendered at 2 P. M. (Daylight Saving Time).

The occasion affords much pleasure through the presence of many friends and acquaintances.

The Mother's Day offerings of the Churches should all be forwarded to the Home on or before that date as through them many of the members of the Reformed Church are able to make their annual donations to the support of the Home.

Some Churches not so well acquainted with the Home are sending their canvassing committees to the Home on a visit to enable them more effectively to present the cause of the Home to their people during the canvass for funds for the enlargement of the Home.

Every member of the Churches in the Classes supporting the Home should visit the Home if possible.



# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### CHILD WELFARE

**Text: II Kings 4:26, "Is it well with the child?"**

As we approach another Children's Day, the minds and hearts of Christian people all over the world are turned toward the children. On Sunday the hour of regular worship will be given up to the children that they may come into the house of God and fill it with their beauty and cheer. Children's Day would not mean much to us if there were no children and flowers and music. God's house puts on a bright and pleasing aspect and the voice of children are heard in the temple.

I am sure that Jesus is as much pleased to have the children gather in His house and sing His praises as He was on that day when He entered the City of Jerusalem nineteen hundred years ago, when the children were crying in the temple, "Hosanna to the Son of David," and He quoted the eighth Psalm where it says: "Out of the mouth of babes and sucklings thou hast perfected praise."

In heathen lands, where the name of Jesus is not known, the children are treated as they were nineteen centuries ago; but wherever the name and the gospel and the influence of Christ has gone the condition and welfare of children has been steadily improving and more has been done for children in the past half century than in any previous period in the history of the world.

City and state governments are beginning to see that if they wish to promote the welfare of their respective communities they must begin with the welfare of the children. Millions of dollars have been spent upon playgrounds and their equipment and upon other methods of ministering to the safety and welfare of the children, but this is cheaper than spending money on houses of correction, prisons, and hospitals, where far too many children land who are neglected by their homes and communities.

In these days of high-power automobiles and trucks, the street is no place for little children. Practically every day the life of some little one is crushed out somewhere by these engines of destruction, and I am wondering how many more little lives must be sacrificed before parents and cities will provide more adequately for the safety of the children.

The Church has been making a wonderful contribution toward child welfare in providing the Daily Vacation Bible Schools where the boys and girls are not only cared for in safety but where their physical, intellectual and spiritual welfare are looked after.

When we ask the question which Elisha the great Old Testament prophet asked in the words of our text: "Is it well with

the child?" there are many things to consider.

It is well with the child that is born into a Christian home, where the parents look upon it and cherish it as a gift of God. We may put into the lips of a Christian mother the beautiful poem which someone wrote about a baby:

"Where did you come from, baby dear?  
Out of the everywhere into here.

Where did you get those eyes of blue?  
Out of the sky as I came through.

What makes the light in them sparkle  
and spin?

Some starry sparks left in.

Where did you get that little tear?  
I found it waiting when I got here.

Whence that three-cornered smile of  
bliss?

Three angels gave me at once a kiss.

Where did you get that pearly ear?  
God spoke, and it came out to hear.

But why did you come to us, you dear?  
God thought about you, and so I am  
here?"

Fortunate and happy is the child that comes into a real Christian home, where it is welcome, where it will be loved and cherished, and where everything possible will be done for its welfare. But even in our own blessed land, which is looked upon as a Christian nation, there are far too many children who are not wanted and who are not looked after and cared for as they ought to be.

It is well with the child that is planted into God's vineyard as early as possible, that is consecrated to God in holy baptism and brought up in the bosom of the Christian Church. In God's flower bed, that is kept clean of weeds, the little plant will grow and develop into strength and beauty.

It is well with the child that has wholesome food, suitable clothing, and a comfortable and happy home. In these days of welfare stations, and talks on the radio about proper diet, and with numerous books and pamphlets on the care and proper bringing up of children, there ought not to be a child that suffers from neglect and ignorance. Happy, indeed, is the child who is under the care of a wise, intelligent, loving Christian mother!

### HOW DARK THE NIGHT WOULD BE

How dark the night would be  
Were there no friendly stars!  
No tiny, sparkling lanterns  
To swing across the sky!  
No brilliant bits of beacon fires,  
God-lit, to light the way!  
How dreary would the dark be then  
That followed after day!

How cold the world would be  
Were there no mother hearts!  
No tender, loving words  
That only women know.  
No kindly smiles, no handclaps  
warm,  
No faith to make men strong!  
How dreary would the world seem  
then;  
And—WHO would right the wrong?

—Grace H. Poffenberger.

It is well with the child whose mind is gradually conducted into the wonderful world of knowledge which lies before it to be discovered and conquered. Happy is the mother who has the privilege of seeing the little mind unfold, learning something new every day and delighting in every new discovery and achievement.

It is well with the child that is early led into a knowledge of God and that is taught to speak with Him. Knowledge of spiritual things ought to go hand in hand with knowledge of natural things so that there may be a well-rounded and well-balanced store of knowledge. Children can learn to pray as soon as they can learn to say anything else. One time a minister was making a pastoral call, and he heard one of the children utter an oath. He asked the mother, "Can Willie pray?" and the mother answered, "Oh my, no; he is too small for that." The prayers and songs of little children are pleasing to their heavenly Father, and often children are not credited with the knowledge they have of spiritual things.

It is well with the child that is enrolled in the Sunday School as soon as baptized, and is taken to its sessions as early as possible that it may grow up in the atmosphere of spiritual things together with other little tots who delight to sing and pray. Breathes there a person with soul so dead who has not been stirred and inspired to hear the sweet little voices of children sing in their innocent earnestness:

"Jesus loves me! this I know,  
For the Bible tells me so;  
Little ones to Him belong,  
They are weak, but He is strong.  
Yes, Jesus loves me,  
The Bible tells me so."

or some other children's hymns? We all know that on Children's Day it is the tiny tots who are the centre of attraction and interest.

It is well with the child that learns lessons of obedience, cleanliness, industry, thrift and humility as early as possible, and forms habits that are wholesome and helpful in the building of a Christlike character. The judges of our juvenile courts tell us that it is a rare thing for a regular Sunday School pupil to appear before them. The young delinquents with whom the law must deal so early are those who do not have the help of Christian parents and do not attend Sunday School or Church.

It is well with the child who is trained in the way it should go so that when it grows to maturity it will not depart from it. It is well with the child that is started out in the right direction, with its face turned toward God and the Father's house, so that when the end of life comes it may find itself safely at home.

New Yorker (incredulously): "And you mean to say that in California you have three hundred and sixty-five day of sunshine a year?"

The Man from Los Angeles: "Exactly so, sir; and that's a mighty conservative estimate."—Christian Register.

### THE PASTOR SAYS—

By John Andrew Holmes

Most militaristic propaganda contains the statement, "We want peace, but—." But, as every goat knows, anything can be butted to death.

### PEN PRICKS

By John Andrew Holmes

When a person borrows a book he thanks the lender, but if he finally returns it he expects the lender to be grateful to him.



## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel.

### MATERIALS FOR CHARACTER BUILDING

By Edith Lochridge Reid

Julia's mother brought from the kitchen a tray on which were a small dish of corn flakes and one of oatmeal. The tray was held before Julia. She considered a moment and said, "Corn flakes, please."

At luncheon she was allowed to choose between applesauce and sugared orange for her first course.

After luncheon her mother asked, "Will you start your nap at one o'clock or five minutes after?" Julia, being already sleepy, chose the earlier time.

"If she isn't sleepy she will say, 'Five minutes after,' or 'Ten minutes after,' depending on what I name as the time," the mother explained to a guest visiting in the home, who expressed some surprise at this program of choices.

"But isn't that way very much more better than telling a child what to do, and demanding quick obedience?" asked the guest.

"It takes, perhaps, a little more effort on my part, but I wouldn't call it bother," replied the mother. "You see that is the method I have always used to start my children in habits of decision. Instead of clamoring with Julia about her nap time and telling her she must go, I encourage her to say that she will go. She understands that her choice will be respected."

The guest was much interested in this plan of discipline in which the children's volition was given some range instead of being characterized as stubbornness, when exercised, as is the case in some homes.

Later when Bobbie came bounding in from kindergarten he called out, "Clarence and Bill are going over to the vacant lot to play ball."

"Are you going?" his mother asked.

"Well—" considered Bobbie, "I've been thinking about it out there on the porch. I didn't finish raking my leaves last night, so I guess I'd better do that first."

"Oh, yes," replied Mother, speaking in a tone of equality instead of "talking down" to Bobbie, "you do feel as if you wanted to rake those first, but of course that isn't a long job and you'll soon be through and ready to play with the boys."

A little later Dick came in and said he was going to spend his whole week's allowance on a kite. "You think the kite is worth that much?" his mother asked, having seen them in the corner store that morning at which time she thought they were priced too high.

"Yes, they're all right; everyone is buying them," said Dick.

"It's six days until another allowance, Son," smiled Mother. But she didn't say, "No, you can't waste your money on that kite—it isn't any good."

At dinner Dick confessed frankly, "That kite wasn't any good. It split the first thing. That's what I get for not using my thinking cap before buying," he added.

But neither Mother nor Dad censured him. Mother didn't say, "I told you so," and Dad didn't remark, "You're old enough to know better." They both regarded it as an experience which would be helpful later—probably much more helpful than if Mother had forbidden him to spend fifty cents for a worthless toy. In later life he may be saved much greater grief simply through having had these opportunities which his parents are offering him for exerting his will and making free choices even at some sacrifice.

Children can be taught to choose at a

very early age although at first it may be only between two toys to play with. By making these selections, habits of considering and judging are formed. Later the child more naturally looks at the two sides of a question or the several phases of a real moral issue.

"The significance of the adequate early training of children in the kindergarten and pre-school cannot be over-emphasized. The development of the imagination through play and story-telling is one of the most important foundation stones underlying all intellectual growth. I am convinced there is a distinct relation between this and later intellectual success."—Allan C. Lemon, Dean and Professor of Psychology, College of Puget Sound, Washington.

If your child is not having the privilege of kindergarten training, write to the National Kindergarten Association, 8 West Fortieth street, New York, for information and leaflets on the subject.

### GOING TO SUNDAY SCHOOL

"Glad to see you dressed for Sunday School, George; it's the first time you have been for six weeks."

"I know it, father; but Tom Green says the new pirate and cannibal books have come, and I'm going every Sunday, steady."—Exchange.

I wish I knew what makes me feel  
So dizzy in my head.

The doctor thinks it is my brain,  
And orders me to bed.

The surgeon wants my tonsils out:  
"Your teeth!" the dentist moans.

The chiropractor blames my back,  
The osteopath, my bones.

"Flat-foot's the cause," the shoe-man  
says:

"These shoes will make it quit."  
But Christian Scientists declare

I just imagine it.

—E. R., in *The Moravian*.

## Birthday Greetings

By Alliene S. DeChant

Have you ever been hungry for the sight of our Stars and Stripes? Your Birthday Lady has. It was one early morning in Yokohama, Japan, when for three hours I walked along the shore and looked and looked for an American steamer. There were ships in port from out of the Seven Seas flying flags of many nations, but nary a one did I see that flew the Stars and Stripes. Because we love our flag, with its red for courage, its white for purity and its blue for justice, we boys and girls want to keep pure and clean; we want to be fair and just not only to our home folks but to the negro boy and girl, the Italian, the Jew, the Greek who sit near us in the class-room; and we want to keep brave and true in service for others. And because we love our flag so much, we want to love the flags of other lands—the five stripes of China, the Sun flag of Japan—the emblems of India, of Africa, of the Islands of the Sea, knowing full well that the boys and girls of other nations cherish their flag as much as we cherish ours. "Purity, Courage and Justice" greetings this week to all my patriotic boys and girls who love the Stars and Stripes so much that they want to share it with other nations.

### A MODEL PRAYER FOR EVERYBODY

"O Lord and Sovereign of my Life, take from me the Spirit of idleness, despair, love and power, and unprofitable speaking."—From an old Russian Liturgy.

## Puzzle Box

ANSWER TO—BEHEADED WORDS,  
No. 5

1. Growing; 2. Flashes; 3. Craven; 4. Showed; 5. Strain; 6. Grant; 7. Crash.

HIDDEN WORD PUZZLE IN RHYME,  
No. 6

My first is in snow and not in rain,  
My second's in health but not in pain.  
My third is in here but not in this,  
My fourth is in arm but not in fist.  
My fifth is in wrong but not in right,  
My sixth is in black but not in white.  
My seventh's in false as well as in true,  
My eighth is in modern but not in new.  
My ninth is in praise but not in scold,  
My last is in young but not in old.

My whole is a delicious small fruit.

—A. M. S.

## The Family Altar

By the Rev. John C. Gekeler

Help for the week of June 10-16

**Practical Thought:** The might of the nation is Jehovah.

**Memory Hymn:** "Lead On, O King Eternal," New Reformed Church Hymnal 403.

**Monday—Judah's Early Strength.**  
Jud. 1:1-7.

If we think of the nation even in terms of matter, it is still its men that make it great. Even armies and navies are no greater than their man-power. To say this is not to discount the worth of material equipment, but of what value is this without dependable men to use it? The last line of defense of a nation must ever be its men. Are they not also its first line? It was not by chance that Judah was selected to make the first attempt at winning over the Promised Land. It was he that saved the life of Joseph when others proposed killing him. Jacob's reliance upon him was based on the character of his son, who gave repeated evidence of filial respect for his father. Something of these traits were built into his descendants. Noble men and women make the nation strong. The strength of such is Jehovah.

**Prayer:** O God, upon Thee we rely for might and power and Thou dost not fail us. May we, in turn, not fail Thee. Help us to love righteousness. Amen.

**Tuesday—Judah Warned.** 2 Kings 21:10-15.

The lives of nations and of their rulers are inextricably woven together. Leaders are shaped out of the life of the people. Even in ancient monarchies this was true to a large extent. Because of this God charges home upon the nation the sins of its leaders. The ideals cherished in the home fashion the lives of its sons and daughters. They in turn make their contribution to society. The sins of society thus are traceable back to the home in which the father and mother are the leading factors. Sober, honest children make citizens of the same quality. When such become leaders they only perform in the larger sphere what was learned in the home. The sins committed under Manasseh must be punished lest future generations utterly scorn God and the right.

**Prayer:** Help us to take warning, O God, from the sins of the past. May we learn



from the experience of men and of nations that Thou rulest upon earth as in the heavens. Amen.

**Wednesday—Judah Taken Captive.**  
2 Kings 25:1-12.

The might of the nation is Jehovah. God has never abdicated the throne of the nations. Men have disobeyed Him, but He still reigns. But they have always done so at their own cost. Just one explanation can be found for the captivity of Judah—its disregard for God. The house built on the sand, Jesus said, will fall when the storm breaks upon it. The indemnity charged against Germany has just been fixed at twenty-four billions of dollars. Whether she be a sinner above other nations, let others say. But the huge indemnity assessed against her illustrates what the Bible teaches—the way of the transgressor is hard. Judah was taught the lesson with dreadful experiences. Must we be taught it in a similar way?

**Prayer:**

"Lead on, O King eternal,  
We follow, not with fears;  
For gladness breaks like morning  
Where'er Thy face appears;  
Thy cross is lifted o'er us;  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might!" Amen.

**Thursday—Jerusalem Rebuilt. Ezra 1:1-11.**

The years of captivity wrought God's purpose. His people were cured of the sin of idolatry. When they had become repentant, Jehovah, who was the might of the nation in captivity as at other times, opened the way for their return. Cyrus, who, in all likelihood, remained pagan, was Jehovah's agent in the return just as Nebuchadnezzar was in the captivity. God has ways of working out His purposes we do not always know. Even wicked men are used thus. As part of that large purpose the sacred vessels of the Temple were taken to Babylon for storage in the pagan temples until such time when they would be needed again in Jerusalem. Neither distance nor time amount to much in God's plans. Carey, an English shoemaker, was sent by God from England to India to become a messenger of the Gospel. Cyrus was hearty in his cooperation. He gave permission to all who cared to return to Judah, and urged all to contribute; he also set them an example.

**Prayer:** The silver and the gold are Thine, O Lord. May we not withhold from Thee aught that may be of service in forwarding the purposes of Thy Kingdom. Amen.

**Friday—Piety and Patriotism.**  
Matt. 22:15-22.

God has given three great institutions for the development of human character, the home, the state, the Church. To these we may add a fourth, the school. Within them all dimensions of life are embraced. Omitting either one leaves life incomplete. Properly understood each supports the other in the development of rounded character. It is told of a Sunday School boy that he requested an older brother not to bring home from sea anything that was smuggled. "Why do you ask that, my child?" said the mother. "Because my catechism says it is wrong." "But that is only the word of a man." "But, mother, it is the word of a man which said, 'Render unto Caesar the things that are Caesar's.'" When the father attempted to defend smuggling, the lad asked, "Father, is it worse to rob one or to rob many?"

**Prayer:** We thank Thee, O Father, for native land. Help us to be true to it as we would be true to Thee. Amen.

**Saturday—Rulers Ordained of God.**  
Rom. 13:1-7.

Recognition of this truth is shown in the

custom of administering the oath of office to our Presidents upon the Scriptures. When Mr. Hoover became President he asked God's help to meet the duties of his office. Mr. Coolidge has told how he knelt down and prayed, when he learned he had become President upon the death of Mr. Harding.

**Prayer:** O God, give to all who rule in public office Thy grace that they may perform the duties of office as unto Thee. Amen.

**Sunday—Saved from Affliction.**  
Psalm 107:10-16.

The week's meditations have shown that Jehovah rules over nations, and that He is the might of the nation. By obeying Him nations and their rulers are saved from disaster. Obedience is ever the path of highest welfare.

**Prayer:** Our Father and our God, we bless Thee for the great mercy shown to our nation. Thou hast given us leaders who have feared Thee, and who sought to work righteousness. Help us that we may so live that our influence will ever work for Thy Kingdom. Amen.

**THE POOR RICH MAN**

There are rich men and poor men  
In every kind of town,  
The poor man is the rich man  
In many cases found.

He doesn't have the property  
That makes him rich in gold,  
But rich he is in happiness  
That's in his heart to hold.

He wouldn't trade the rich man  
For all he owns in town,  
He wouldn't lose that smile of his  
And wear the rich man's frown.

He sings a song, a lullaby—  
His smile shines like the sun,  
That puts a halo 'round him  
'Til the work for the day is done.

In a gilded sphere of happiness  
Contented there he lives,  
And to the world about him  
There's a "something" that he gives,

That enriches every nature  
Which that something seems to touch,  
It burns into the souls of folk—  
To the world it means so much.

Not rich in the way the world calls rich  
With property and with gold,  
But rich with a priceless treasure  
That only the heart can hold.

—Harry Troupe Brewer.  
Hagerstown, Md.

**The First Girl Born in the White House**

By Frances Margaret Fox

The first girl baby born in the White House was Mary Louise Adams. Her grandfather, John Quincy Adams, was then President of the United States. Her father was his son, John.

John Quincy Adams had three sons, George, John, and Charles Francis. The father of the White House baby was born in Boston, on the Fourth of July, in 1803. The baby's mother was a White House bride. She and John Adams were married one evening in February, 1828, in the Blue Room. The lovely bride wore orange blossoms, a white satin gown, and pearls.

She had four bridesmaids. One of these bridesmaids was an Abigail Adams, a cousin from Quincy, Massachusetts, the old home of the Adams family. This cousin was staying all winter at the "President's Palace" in Washington as an invited guest. She wrote in her diary, as you may find in a book written by Mrs. Harriet Taylor Upton, that the bride "looked very handsome." The day following the wedding, the wedding reception was held in the Yellow Room; "and," wrote the bridesmaid in her diary, "it was one of the pleasantest days I ever passed."

In later times the East Room became the scene of White House festivities; but when the young man John Adams lived there, it was a cheerless place. There was scarcely any furniture in the East Room then. It was impossible to heat it properly and candle-light was the only illumination.

A year after the wedding, in February, 1829, the infant daughter of Mr. and Mrs. John Adams was the center of attraction at the White House, when great men were numbered with the guests invited to attend her evening christening. The Chief Justices of the United States were there and the Cabinet officers. All brought gifts for the baby, which they presented with their best wishes.

It was a happy occasion when the first girl baby born in the White House was solemnly baptized "Mary Louise"; but don't you suppose that the grandfather and the grandmother were sad in their hearts notwithstanding their joy, in memory of their only baby daughter, who was born and died and now lies buried in far-away Russia?

John Quincy Adams was minister to Russia when his little Catherine Louise was born. John Adams, father of little Mary Louise, never saw his baby sister. Only Charles Francis was in Russia then, and he was there because he was a two-year-old baby at the time of his father's appointment. His mother took him with her after placing his brothers in school. Charles Francis was only eight years old when he left Russia.

The little sister who was born there was christened by a clergyman of the Church of England, because there was no Presbyterian minister within long miles. Her christening was attended by members of the diplomatic corps, and we are told that she had two godmothers and a godfather. This darling baby was given the name of Catherine Louise. Her christening took place at four o'clock in the afternoon in the home parlor over in Russia, and the guests, seventeen in number, stayed to dinner.

Regarding this child's death, there is a paragraph from a letter John Quincy Adams wrote from St. Petersburg to his father, John Adams, in which are these pathetic words: "Two years have nearly gone by since my only daughter was taken from me and to this hour I cannot meet in the street an infant of her age in its mother's arms but it cuts me to the heart."

The Adams baby of the White House fortunately lived to grow up. Doubtless she often admired her own christening robe which, from its picture, seems to have been made of lace net, with a lace yoke, and elaborately trimmed with wide lace insertions and edgings. It is a long, long dress, with elbow sleeves, and is probably still numbered with the treasures of the illustrious Adams family.

Although born in the White House, Mary Louise did not live there long. She was but a wee baby when her White House days were ended. On February 26, 1829, we are informed that Abigail Adams, the bridesmaid, wrote in her diary: "Mrs. J. Q. Adams, Mrs. John Adams and Baby left the President's house for Meridian Hill." On March 4, 1829, she adds, "Genl. Jackson was inaugurated as President of the United States," ending with, "And the



places that have known us shall know us no more."

John Quincy Adams loved all the children, but the White House baby girl became his favorite. He taught that most intelligent infant the alphabet, and instead of a primer gave her the Bible to read.

In a letter written by the man who in due time married Mary Louise Adams, are written words it is well to remember:

"The religious element was a dominant characteristic of President John Quincy Adams; the Bible was to him the Book of books, the sum of all truth, the main staff of life and hope of immortality, the very substance of things hoped for. He was a most assiduous student of its pages and not a day was ever allowed to pass without the reading of at least a chapter, and it was his ever constant resort for rest or refreshment. He thought it should be

the first book for infant eyes to peruse, as well as the last in the hands of expiring age.

"In this regard his first care was that as soon as might be, the 'Baby Mary'—child of his delight—should be taught to read; and this he made his personal care with such success that at the age of three years she was able to commence the reading aloud to him of the Bible, in course, as a daily duty.

"Thus at the period of my first meeting her at thirteen years of age, she was well on in the fourth perusal of the Bible, word by word, verse and chapter.

"This fact I have heard repeatedly from the whole family, and have often heard it from the President's own lips, uttered with a rare expression of triumph."

"Baby Mary," who could read at three,

and her little sister Georgiana Frances, were expected and welcomed every morning in their grandfather's room, to read the Bible with him. He encouraged the children to ask and answer questions. A beautiful time they must have had every day—this great statesman and his two little granddaughters.

When separated from her, President John Quincy Adams used to write long letters to his dearly beloved "Baby Mary," after she became a big girl, letters which were for her instruction and amusement.

When you remember that the father, the mother, the relatives, and the ancestors of Mary Louise Adams were all fine, distinguished folk, it is no wonder that this baby of the White House lived up to her grandfather's hopes and became a beautiful and noble woman.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The cross of snow in the Holy Cross National Forest of Colorado is to be preserved as a national monument under a proclamation issued by President Hoover setting apart as the Holy Cross National Monument 1,392 acres embracing the landmark. The monument takes its name from a gigantic Greek cross, visible for miles, formed by two snow-filled crevices on the side of a mountain.

Thomas A. Edison will return from Fort Myers, Fla., on June 15, to take personal charge of the contest for the selection of a protegee July 31, when 48 young men will meet at West Orange, N. J., to take the examinations. One is coming from the District of Columbia and one from each of the States except Kansas, which has refused to cooperate in the scholarship plan.

Senator Professor Rodolfo Lanciani, one of the world's leading archaeologists, died at Rome, May 22, at the age of 82. He was prominent in excavation work at the site of Ancient Rome.

George Eastman, camera manufacturer and philanthropist, of Rochester, N. Y., has given \$200,000 to the Association of American Rhodes Scholars, to establish the George Eastman Visiting Professorship at Oxford University.

President Von Hindenberg and many prominent German officials, May 22, congratulated Jacob Gould Schurman, the American ambassador, on the occasion of his 75th birthday.

Women voters in Great Britain outnumber the men by more than 1,250,000. 25,092,848 Britons voted May 30 in the general elections.

Miss Virginia Hogan, a 13-year-old girl of Omaha, Neb., has been acclaimed as national spelling champion.

France has decided that the dignity of the title of Marshal of France will be allowed to disappear by extinction. Those now bearing it include Marshal Joffre, Marshal Lyautey and Marshal Petain.

Postmaster General Brown has announced that the department would shortly issue a new 2-cent postage stamp to commemorate the 50th anniversary of the production of the first incandescent lamp invented by Thomas Edison. The stamp will be placed on sale June 5 at Menlo Park, N. J., and soon afterward at other post offices. Menlo Park is where Edison's first lamp was invented.

Rev. Dr. Cleland B. McAfee, of Chicago, was elected moderator of the general assembly of the Presbyterian Church of the United States at its opening session at

St. Paul, Minn., May 23. He defeated the Rev. Dr. Robert Dick Wilson of the Faculty of Princeton Theological Seminary.

Colonel Theodore Roosevelt has accepted President Hoover's offer of the governorship of Porto Rico. With his brother, Kermit, he has spent months in search of animals in the jungles of India, Tibet and China under the auspices of the Field Museum of Chicago.

A pamphlet appealing to the peoples of Great Britain and America for better understanding and the renunciation of war by strengthening the multilateral treaty was distributed simultaneously in both countries May 23. It is signed by 94 British clergymen, educators and editors and 89 Americans occupying similar positions.

Dr. Albert Voegler, alternate chief delegate of the German commission to the Paris Reparations Conference, has resigned because he did not wish to be a party to any reparations agreement running over a schedule of more than 37 years.

The Protestant Episcopal Church has organized its own fire insurance company to reduce the cost of policies on the denomination's buildings.

More than 2,000 rayon factory workers have returned to work at Elizabethton, Tenn., after a strike of weeks. The credit of the settlement is given Miss Anna Weinstock, a 28-year-old representative of the Federal Department of Labor.

The motor accidents in Great Britain are steadily increasing, according to the London correspondent of the Journal of the American Medical Association. In 1928 there were 117,994 accidents, with 5,489 deaths.

The Navajo Indians of Arizona and New Mexico, according to Charles H. Burke, Commissioner of Indian Affairs, have received in the last 6 years more than \$700,000 in cash from royalty oil from wells found on their reservation. The Navajo is the largest of all the Indian reservations and the least explored.

Charles E. Denney, vice-president of the Erie Railroad, in charge of operation and maintenance, has been elected president of the railroad. He succeeds John J. Bernet, who resigned to become president of the Chesapeake and Ohio, the Hocking Valley and the Pere Marquette, and ranking head of the Van Swerigen system.

A total of 27,500 persons were killed in automobile accidents in the United States during 1928 or 6.3 per cent more than the preceding 12 months, according to the annual survey of the National Safety Coun-

cil. While automobile fatalities have been steadily increasing, the report points out, there has been a notable decrease in deaths from accidents on railroad and street car systems.

The fiscal year ending March 31, has been a prosperous one for the government of Poland. A surplus of \$22,440,000 is shown, according to the report of Charles S. Dewey, financial adviser to the Polish government.

An extensive campaign against locusts in Algeria will be opened in June by the French Ministry of the Colonies, supported by the Ministry of Agriculture. The cost will be \$480,000 and an army of 60,000 Algerians has been trained for the fray. This is a locust year for the North of Africa, the territory extending from Egypt on the east to Morocco on the west.

The Alaska Steamship Company's liner Aleutian struck a rock in Yuak Bay on the jagged coast of Kodiak Island, Alaska, May 26, and sank in deep water. The 291 persons aboard were saved by a survey ship.

The body of Dr. Sun Yat-sen, father of the Chinese revolution and largely responsible for the overthrow of the Manchu dynasty, was permanently entombed in a \$3,000,000 mausoleum on Purple Mountain, Nanking.

Reginald L. Robbins and his co-pilot, James Kelly, brought his monoplane Fort Worth to the ground at Fort Worth, Tex., after being in the air 172 hours, 31 minutes and 10 seconds, almost a day longer than the famous army plane Question Mark.

Colonel Charles A. Lindbergh and Miss Anne Spencer Morrow, second daughter of Dwight W. Morrow, American ambassador to Mexico, were married quietly May 27 at the Morrow home in Englewood, N. J.

Three hundred Roumanian-Americans who are at Bucharest for the celebration of the creation of greater Roumania, voted May 27 to undertake to erect a memorial in honor of the late President Woodrow Wilson, and also a hospital to bear his name in acknowledgment of his share in uniting Rumanians in one kingdom.

Congratulations have been pouring in on President Hoover and Henry L. Stimson, secretary of state, for the leading part played by the United States in the settlement of the Tacna-Arica dispute between Chile and Peru.

Mrs. Mabel Walker Willebrandt, the only woman ever to serve as assistant attorney general, and who had charge of the prohibition enforcement, has resigned from that office to take up private law practice in Washington.

President Hoover's National Law Enforcement Commission had its first meeting recently in Washington. The committee decided not to inquire into the merits or demerits of prohibition as a national policy, but will limit the scope of its inquiry to ways and means of giving effect to laws generally.



### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Superintendent

The last weeks were spent in visiting the meetings of Classes of the Synod. It was impossible for me to visit all the Classes because too many of them were in session at the same time. However, with the use of the automobile I was able to visit 9 of the 11, and one more is to meet, which I trust I may be able to visit.

The cause of the Orphans' Homes is not thought of lightly by the Church and is one of the activities in which the Church is endeavoring to obey the Master's command, "Feed My Lambs."

We trust that the interest and goodwill shown in the past will not stop but that the ministers and elders will go back to their respective congregations and tell the members and friends of our needs and they in turn will show their love for these children in helping us to do better and bigger things for them.

In a conference of the superintendents of our Orphans' Homes of the Church and the Commission of General Synod on Social Service we discussed the recently made survey of the Homes of our denomination, by the Commission. In some instances we do not agree with the things pointed out to us as to the needs of our Homes but in general we agree that the standard of the Homes of our Church, including Bethany, should be raised to conform and be on par with similar institutions of the State. To do this we must have the whole-hearted support of the whole Eastern Synod. We sometimes feel just a bit embarrassed when we learn what other Homes do for their children as compared to what we are able to do; but we believe our friends would like to have Bethany as fine as any other.

Please help us fill our empty jars. They are ready for shipment.

### THE MISSION HOUSE

Several members of the Boards and Faculty of the Mission House being delegates to General Synod, arrangements were made to close this school before the meeting of the Synod at Indianapolis. Intensive work was therefore done during the second semester, classes meeting on Saturdays as on other days for 10 weeks, so that this might be made possible. Thus it happened, that the Boards met from May 14-20 to transact their business and to attend the examinations and services of Commencement Week. Only two members of the Boards, both representatives of Ohio Synod, the Rev. L. H. Kunst, D.D., and Elder C. F. Frederick, were absent. Since the former is chairman of the Board of Trustees, upon motion of the writer, the Rev. Edw. L. Worthman was made chairman pro tem. When he realized that he must now write the annual report to the Synods, he retaliated by appointing the undersigned reporter to the "Christian World," "Messenger" and "Record."

The Rev. B. S. Stern, D.D., is chairman of the Board of Visitors. Under the able leadership of the two chairmen the items of business were taken up one after another, according to a schedule, which had been worked out in advance by President Darms.

We were impressed more than ever before, that the Mission House offers young men of the Reformed Church an educational bargain. Every resident student is obliged to pay the sum of \$300 for the scholastic year. This includes all fees for board, rooms, laundry and light, tuition and contingent fee. The rate for day school scholars is as follows: Tuition per year \$75, per semester \$40; contingent fee per year \$25, per semester \$15. Laboratory fees at small additional cost. Piano rent (per year) \$7.50.

Rooms are furnished with table, book case, wardrobe, chairs, rug and bed without further charge. Outside of the above named there are only minor expenses, such

as for books and stationery, society, athletics, reading room, etc.

The Mission House Academy is fully accredited. For lack of the necessary endowment the college is not, but scholastically it ranks so high, that the University of Wisconsin recognizes the work done in the classes at Mission House as equal to her demands of students of that grade. In February of this year our seminary was enrolled in the Association of Seminaries in the United States and Canada and recognized as equal to the best in either or both countries.

It is true that a very large percentage of the students at the Mission House are studying for the ministry. It is equally true though, that other young men, who have chosen some other vocation, might make one of the best moves in their lives, if they chose to study at the Mission House. In the small institution the student gets much more attention, than one can possibly get in a large one. By studying for several years at the Mission House and then going to, say the University of Wisconsin, the last year to graduate and get his diploma, he could get the finest kind of an education under positively Christian influence at a bargain—a real bargain! For what he gets for \$300 at the Mission House he may have to pay \$500, \$750 or even \$1,000 somewhere else.

And what has often been spoken of as being a handicap—that the Mission House is out in the country and isolated—is in reality an asset of greatest value. If a young man really wants to study, where can he accomplish more, in the city with its hustle and bustle and its many distractions, or out in the country, where it is quiet and where he is undisturbed?

This year 4 men finished their academy, 12 their college and 5 their seminary course. Several of the seminaries received the B.D. degree, having taken additional courses over and above the regular curriculum, elective to diploma students, but obligatory for B.D. students. The honorary degree of D.D. was conferred upon the Rev. F. H. Rupnow, of Ft. Wayne, Ind; Rev. T. W. Hoerneman, of Lima, O.; the Rev. Paul Grosshuesch, of Sheboygan, Wis., and Prof. Karl J. Ernst, Ph.D., professor of Exegetical Theology at the Mission House.

Prof. Wm. J. Tinkle, A.M., professor of Natural Science, resigned and Professor Herbert Ludwig, of Kaukana, Wis., was elected to fill his chair.

The budget for 1930 amounts to \$72,990. Every Synod will be given its quota for the new year as well as that of this year and told how much of it was paid and how much is still unpaid. General Synod was petitioned to allow the Mission House \$10,000 per year during the next triennium out of its funds.

Some of the buildings are in need of repairs and paint. The property was ordered put into good condition. At the same time all possible economy is exercised, so as to keep within the limit of the means at the disposal of the Board.

In closing it may be stated here, that the special attention of Sheboygan, Milwaukee and Minnesota Classes was called to the Mission House as an institution, which they ought to boost in every way more than anybody else, since it is so near at hand for them. If any, these Classes ought to send students there. "Warum in die Ferne schweifen, liegt das Gute doch so nah?" i. e., Why roam around to distant places, when what is good is at your door?

—D. Hagelskamp.

Akron, Ohio.

### THE MISSIONARY HOME AT LANCASTER

(Continued from page 2)

The Women's Missionary Society of Eastern Synod in October, 1926, voted that this home should be built. A committee of Classical presidents appointed to decide on

## 5% Serial Coupon Bonds

Sold By

The Board of Home  
Missions

Authorized By

General Synod

Total Issue \$500,000.00

\$325,000.00 Sold

A Safe Investment

For Further Information Write

Rev. Wm. F. DeLong, D.D.,

Field Secretary

Schaff Building, 1505 Race St.

Philadelphia, Penna.

a location chose Lancaster. The Executive Board then appointed a committee, which is still acting, to purchase a site and to proceed with plans. The Eastern Synodical Society also asked all local societies to start raising funds, securing gifts from individuals and groups and adding a small amount to the individual budgets, this to continue to be paid until the needed funds were all on hand.

On the recommendation of the Home Committee the Women's Missionary Society of Eastern Synod was incorporated at the meeting in Lancaster in September, 1928. At that time also ground was broken and plans for the Home were accepted. When the deed was being prepared it was discovered that a restriction of long standing, overlooked by the selling agent, made it impossible to build a house for more than one family on the lot decided upon. Another site was then procured in a very desirable location (the corner of President avenue and New street), at a cost of \$5,135. The deed has been executed and the ground entirely paid for from the funds on hand. At this writing, May 10, the specifications are being prepared, bids will shortly be received, and the building will go forward.

The architect and the committee have tried in preparing these plans to consider just what is necessary and suitable for a home of this kind. The construction is simple but durable, calling for a minimum of attention and repair. The house will be attractive without and within and will have all possible labor-saving equipment. For each family complete privacy will be secured. The house can hold comfortably two families of average size and one smaller one, or two families and two unmarried missionaries. The plan and construction are such that if the necessity should arise of abandoning this home it can, with slight change, be made into a pair of very desirable separate houses. The building is to cost about \$32,000.

The women of Eastern Synod have set about raising the necessary funds for this project and are working with enthusiasm and determination. Many generous gifts have been received, among them recently an anniversary gift of \$1,700 from one of the Classical societies. There have also been several gifts for the furnishing of the Home. Groups are invited to be re-



sponsible for the furnishing of certain rooms. Lists of suitable linens will be published later. For furniture itself money is most desirable. Through the kindness of our good friends, T. Roberts Appel, Esq., and Paul A. Kunkel, Esq., the technical legal matters have been taken care of. The lot, as we have said, is entirely paid for and we hope further contributions will come in rapidly. By arrangement with the Lancaster Trust Company they will hold a mortgage for the amount of money expended above that which is on hand. That this amount may be as small as possible and may soon disappear, the committee earnestly urges all of you who are in sympathy with the undertaking to send your contribution at once to the Treasurer of

the Women's Missionary Society of Eastern Synod, Mrs. L. A. Gass, 115 Jefferson street, Hyde Park, Reading, Pa.

In the Eastern Synod there are 9,614 women and girls enrolled in our missionary societies and guilds. It would seem that to raise the total amount required of about \$40,000 (when the furniture and planting are included) only knowledge of the need and of the project are required. Let us tell this good news.

The Committee of the W. M. S. E. S. on Missionary Home consists of Mrs. H. C. Stauffer, 229 Reily street, Harrisburg, Pa., chairman; Mrs. Edwin M. Hartman, Lancaster; Mrs. Paul A. Kunkel, Harrisburg; Mrs. J. B. Rutt, Lancaster, and Mrs. E. C. Underwood, Harrisburg.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Third Sunday After Trinity, June 16, 1929

#### Judah Taken Captive 2 Kings 25:1-21

**Golden Text:** Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

**Lesson Outline:** 1. The Way of the Sinner. 2. The Way of the Righteous.

Our lesson is a sermon on the Golden Text, "Righteousness exalteth a nation; but sin is a reproach to any people." But the sermon is preached by history. It is wrought out in life. The prophets had preached on the same text, again and again; but they had spoken in vain. Their words fell upon ears that were deaf, and into hearts blinded and hardened by sin. Then God Himself spoke to His recreant people in a war that destroyed their national existence.

So it has been through the ages, and is today. If men will not hearken to the divine voice speaking to them in accents of love, they must learn by the bitter logic of events that the wages of sin is death. God is not mocked when men disobey Him. His purposes run on to their consummation, checked, perhaps, and retarded by the sin of men, but never changed or stopped.

Let us briefly review the history that led to the fall of Jerusalem and to the captivity of Judah.

The turning point of that remote age was the decisive battle of Carchemish on the Euphrates, 605 B. C. There Nebuchadnezzar defeated Pharaoh Necho, his rival for supremacy in the eastern world. This victory marked the end of Egypt's power over Palestine. It established the dominion of Babylon in all the petty kingdoms of western Asia. In that battle Josiah fell, and Jehoiakim, his successor, became a vassal of Babylon.

But after three years he revolted, and died before Nebuchadnezzar's punitive army had reached Jerusalem. His innocent son, Jehoiachin, reaped the bitter fruit of his father's treasonable folly. After the surrender of the capital he was carried away into captivity with about eight thousand of the leading citizens, among whom was the prophet Ezekiel (2 Kings 24).

Then Nebuchadnezzar placed Zedekiah on the throne of Judah. He was a son of good King Josiah, a weakling in spite of sceptre and crown. It was his misfortune to rule when the times were out of joint. Jeremiah seems to have pitied him, instead of condemning him (Lamentations 4:20). After a few years Zedekiah made a treasonable alliance with Pharaoh Hophra against Babylon. Enraged by this act, Nebuchadnezzar again invaded Judah

and began the siege of Jerusalem, in 588 B. C.

Jeremiah lay in prison at this time, but his speech was unfettered. And he predicted the destruction of the city. His advice to the distracted king was to surrender. It was inspired by the loftiest patriotism, but it subjected the faithful prophet to the charge of treason. He was thrown into a foul pit to die of starvation. Only the intervention of Ebed-Melech saved him from death. He was restored to his former prison, where he remained until the city fell.

I. **The Way of the Sinner.** The siege of Jerusalem lasted eighteen months. Its horrors are reflected in the Book of Lamentations (2:1-22). Famine turned even mothers into monsters who devoured their own children. The end came in July, 586 B. C. Throughout their exile the Jews commemorated the awful day when the walls of their Holy City were breached, and the ruthless Babylonian army poured into it like a tidal wave.

When the city fell, Zedekiah fled across the Jordan toward the desert, but he was captured near Jericho. He was taken to Nebuchadnezzar's headquarters at Riblah. The conqueror showed no mercy to a vassal whom he had put on the throne and who had become a traitor. He forced Zedekiah to witness the slaughter of his two sons and of his captured nobles. And then his tear-dimmed eyes were put out, and the blind king was sent in chains to Babylon.

The hapless city fared no better than its king. Jeremiah gives us a full account of its dismal fate. Nebuchadnezzar remained in Riblah, two hundred miles north, but his general, Nabuzaradan, wreaked vengeance upon Jerusalem. The city was looted of its treasure. Many of its inhabitants were cruelly slain, irrespective of age or sex. Finally, fire completed the work of devastation. After a checkered history of four centuries, the magnificent temple was burned down. Micah's prophecy was literally fulfilled. "Jerusalem became heaps, and the mountain of the house as the high places of the forest" (3:12). Most of the wretched survivors of the massacre were carried captive to Babylon. The remnant left in Judah consisted of the dregs of the people, who were given vineyards and fields.

"The way of the transgressor is hard," that is the solemn summary of this tragic chapter of history. From beginning to the end, there seems but little variety in the history of the Hebrews. It appears to move on a dead level from apostasy, through fitful reformation, to yet darker and deeper sin. But throughout the story we may note a certain progression, both on the human and on the divine side. As



## Prepare Well For World Service

The Kennedy School of Missions (interdenominational) offers technical training for Christian work in any foreign field. Graduate school for candidates, appointees, missionaries. Over a dozen languages available. Close affiliation with Seminary and School of Religious Education. Sociology, Bible, business methods, etc. Write for catalog.

Dean E. W. Capen, Ph. D., Hartford, Connecticut

**Hartford Seminary Foundation**  
W. Douglas Mackenzie, D. D., President

## Phila. School For Christian Workers

of the Presbyterian and Reformed Churches  
Gives training to young women in one, two or three year courses for work as Deaconesses, Religious Education Directors, Pastors' Assistants, Missionaries. Demand constant. High School education required. Diplomas and certificates awarded. For Catalog address Box R, 1122 Spruce Street, Philadelphia, Pa.

**PARKER'S  
HAIR  
BALM**  
REMOVES DANDRUFF  
STOPS HAIR FALLING  
Has been used with  
success for more than 40 years  
**RESTORES COLOR AND  
BEAUTY TO GRAY  
AND FADED HAIR**  
60¢ & \$1.00 at all druggists  
HISCOX CHEMICAL WORKS  
PATCHOGUE, N. Y.  
When washing hair always use  
Floreston Shampoo

**BIG PROFITS  
For Your Church Organization**  
GOTTSCALK'S  
**METAL SPONGE**  
REG. U. S. PAT. OFF.  
"The Modern Dish Cloth"  
WRITE FOR FULL INFORMATION  
METAL SPONGE SALES CORPORATION  
DEPT. D LEHIGH AND MASCHER STREETS PHILA.

men hardened their hearts in sin, God manifested His redemptive purpose ever more graciously and gloriously. Thus, after centuries of God's dealing with Israel, we find, in Manasseh and Zedekiah, the worst and the weakest of many rulers, and, in Jeremiah, the greatest of the prophets. But the lesson writ large over the centuries is that no man sins with impunity, and no sinner goes to his doom unresisted by God.

How hard it was for Judah to make shipwreck of its life. It never lacked chart, compass, and faithful pilots. At every turn God gave it fearless guides to peace and prosperity. Renegade kings quailed before them in fear, and the apostate nation, more than once, acknowledged their divine authority in penitent reformations. Men are blind who maintain that it is easy to be lost. Now, as of old, the defiant sinner must wage war against God and His many allies. He must set himself against a divine order established in the universe, sanctioned by conscience, upheld by many prophetic voices in home, Church, and school, vindicated continually and progressively in history. God truly takes no pleasure in the death of a sinner. He besets his downward path with tremendous difficulties and obstacles.



## EDUCATIONAL COLUMN

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,  
Lancaster, Pa.

### Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,  
President.

### URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *President*

Attendance limited to 500 students—300 men and 200 women. Candidates seeking admission for the coming academic year should apply at once.

For new Catalogue, "Student Life at Ursinus," Application Card, and other information, address

FRANKLIN IRVIN SHEEDER, JR.,  
*Assistant to the President*  
Collegeville, Pennsylvania

### The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.  
Headmaster, Mercersburg, Pa.

### Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A.B., B.S. in Home Economics, and B.M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL.D., *President*

They are moral and spiritual in their nature, but of the utmost reality.

Withal a sinner may persist in his evil course. God woos and warns men in countless ways. He seeks to win them with the measureless compassion of His divine love. But He never forces them to obedience, for He seeks children and not slaves. Only, when men repulse God and choose evil wilfully and persistently, like Judah, let them understand clearly that somehow and somewhere, their sin will find them out. They are rushing pell-mell to destruction. The threats of God are not theatrical thunder. They are as eternally true as His most tender promises. Both are grounded in the character of God, as Christ has revealed Him to us. He is Holy Love. He loves us, but He hates sin. And the soul that loves sin must die. Jerusalem was defended with desperate courage, and Zedekiah sought safety in flight. But there comes a time in the life of sinners when courage will not help nor darkness hide them. Often the fatal consequences of sin become apparent in this life. But they will certainly appear in its longings in the hereafter, "when we shall all stand uncovered before the judgment seat of Christ."

II. **The Way of the Righteous.** In striking contrast to the fate of Jerusalem is the fortune of Jeremiah. As the city and its apostate people paid the cost of disloyalty to Jehovah, so the faithful prophet reaped the fruit of obedience.

When the city fell Jeremiah was taken in bonds to Ramah, but he was cleared of all complicity in the rebellion. And when Nebuchadnezzar learned of his steadfast opposition to the policy of the court, he instructed Nebuzaradan "to look well to him and do him no harm." He was free to go to Babylon or to remain in Judah. And Jeremiah decided to stay with his poor kinsmen in their devastated land (40:1-5).

No man serves God for naught. The good fortune of the prophet amid the general ruin was the direct consequence of his obedience to God's will. Thus godliness is profitable unto all things. It fosters habits and virtues that have their material reward in this life. It creates character in which men may build successful enterprises in business and industry. It begets a spirit of justice and kindness that makes for peace among the nations. All the treasures that men so eagerly covet, and for which they labor and sin, will come to them more abundantly as the inevitable by-product of godliness.

Yet, while no one serves God for naught, let no man attempt to serve God for hire. A mercenary religion is a delusion and a snare. The physical and material advantages of a religious life are not its real blessings. God nowhere guarantees life, health, and wealth to His faithful servants. Jeremiah's career shows abundantly that often the cost of loyalty to God is suffering, and even death. Greater than all material benefits are the spiritual blessings that come to all who love and serve God. They shall have peace in the midst of trouble, pardon for sin, strength for burdens, help in temptation, light in darkness, and life in death.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 16th—The Price of Voluntary Christian Service. Luke 9:57-62

Everything has its price. We must pay for what we get. The price is not always in the current coin of this world. Material things are bought with money, but moral and spiritual values are secured by other means. The higher and better things of life come through service and sacrifice, and only those who are willing to pay the price can come into possession of these spiritual realities. Many desire to come

## EDUCATIONAL COLUMN

### Cedar Crest College

of

### The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

### Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,  
Principal

### Catawba College

Salisbury, N. C.

Accommodations and Facilities all  
First Class

Very Reasonable Rates

Write for catalogue and view book.

MISS W. AUGUSTA LANTZ,

*Registrar.*

into possession of the same but are not prepared to make the sacrifice which is required. "Can ye drink of the cup that I drink of?" was the question which Jesus put to His disciples who asked to have a prominent place in His Kingdom. It is interesting to observe how exacting Jesus was in His demands upon His followers. He never made it easy to be a follower of His. We are so inclined to paint the primrose path in rainbow colors and make it easy and comfortable for folks to follow Jesus—but Jesus never did this. He made it difficult, almost impossible from the human standpoint. He said, "Strait is the gate and narrow is the way that leadeth unto life." He told a rich young man to sell all that he had and follow Him. He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." We have made the way so broad, so easy, which Jesus had made narrow and difficult. Perhaps one reason why folks are not more steadfast and more loyal in following Jesus is because they have come by it too easily. They have not paid the price, they have not made the surrender, not offered the sacrifice, and hence sit very lightly on their attachment to Him. If we demanded more we should have a better type of Christian men and women. What we easily get we easily lose. In our Scripture reference three distinct types of people are presented to us to illustrate this great principle.



The one is the enthusiast, the person who is swayed by emotionalism. Jesus had come into this man's life and experience; perhaps he had heard Jesus preach or saw Him perform miracles and he was caught up by a wave of enthusiasm. He exclaimed, "I will follow Thee whithersoever Thou goest." It was a big order. He had scarcely calculated the price which such a course would involve. In the flush of a temporary emotion he felt himself willing to go the limit with Jesus and venture his life for Him. But he had not counted the cost. He was thinking of the reward and not of the price he might have to pay. Now, emotionalism is a good thing in the religious life. Sometimes we lack it so much and we lose so much. But emotionalism can be a very shallow and superficial thing, and then it becomes a dangerous instead of a daring thing. Jesus reminds this enthusiast that discipleship involves hardship and discomfort and self-denial: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." Following Jesus meant sleepless nights, not even a pillar for a pillow, houseless, homeless, hungry, weary, worn. Servants of Christ must expect that. Their's is a life of sacrifice and self-denial. That's the price which is demanded.

The second type is the man who is in a dilemma and is deterred by a conflict of duties. He would like to follow Jesus, but he feels that he should first discharge his duty to his father who had just died. It was certainly a very legitimate excuse to offer. Filial duty, the duty of a son to a father is not an unworthy plea to make. But it would have delayed matters a great deal if he had first gone to his father's funeral. The time of mourning among the Jews lasted seven days, and perhaps he had to settle up his father's estate and would be still longer delayed. Perhaps he meant that he would like to wait until after the death of his father, and then when he had come into his inheritance he would follow Jesus. At any rate there was an apparent conflict of duties and he was halting between two opinions. If we could only always see the clear line of duty. If things were more clearly revealed to us it would often be easier for us to decide which course to take. But we must decide the issue for ourselves. There are higher and lower duties in life. We must choose the higher, if there is a conflict between the two. If we want to engage in Christian service there are some things which we must give up. They may be legitimate, they may be good—but if they interfere with our whole-hearted devotion to Christ, we must leave them and follow Christ.

"The dearest idol I have known,  
Whate'er that idol be;  
Help me to tear it from my heart  
And follow only Thee."

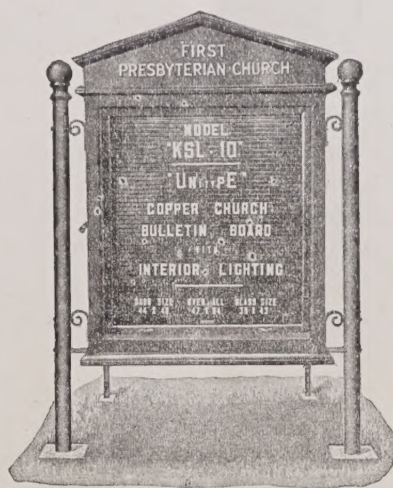
The third type is the man of a divided heart and who wants to put things off to a more convenient season. "I will follow Thee, but—not now. I want to go and have a good time with my friends, and afterwards I'll come." There are many representatives of this type. They are after a good time; they want to have their fling; they'll come later on when the fires have burned out and little else but ashes remains. To give Jesus the fag-end of life is hardly fair. Why not give Him the fresh vigor and ardor of youth, and why delay until life is at its ebb?

What Jesus is insisting upon in all of these types is immediate and full-hearted service. And there is to be no hankering after the fleshpots of Egypt. There is to be no looking back and no wistful longing for the past life. Absolute surrender and whole-hearted commitment to His service is the price demanded. Jesus cannot build up His Kingdom with persons whose hearts

## "Unitype" Bulletin Boards

(Changeable Letter)

(Copper Constructed)



New 1928 catalogue fully illustrates and describes a wide range of selection and settings of both interior and exterior lighted boards to meet any purse.

When requesting new 1928 catalogue No. 8, please give the name of your church and mention the Reformed Church Messenger

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH  
Schaff Building, 1505 Race Street, Philadelphia, Pa.

### BUILDERS OF CHURCH ATTENDANCE

Modern tendencies in church advertising lie in the direction of dignity and refinement, combined with effective display assuring tangible results. This tendency has been largely instrumental in bringing to "UNITYPE" bulletin boards country-wide acclamation as "Builders of Church Attendance."

The "UNITYPE" bulletin board is a beautiful product. It brings to your church not only its tremendous power as an advertising medium but it also distinctly harmonizes with any church edifice.

"UNITYPE" designates perfection of bulletin board construction and permanency of bulletin board service.

### THE UNITYPE-EMINENT

The recognized supremacy of the "UNITYPE" in the church bulletin board field is due in a great measure to the enthusiastic reception to it by the clergy who have praised it in glowing terms.

Even today, after many years of specializing in the "UNITYPE System of Church Publicity," the unusual satisfaction voiced by users speaks far more eloquently in favor of the "UNITYPE" than volumes from us. As a result of this service, the wisdom of the preference for the "UNITYPE" copper bulletin board is undisputed. Beauty, dignity and impelling attention are evident even at a distance, while the weather-proof construction enables it to stand the test of time and the ravages of the elements.

are divided. "Ye cannot serve God and mammon." "He that is not with Me, is against Me." There is no middle ground, no half-way course. It is all or none. Such is the price of Christian Service.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar;  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train."

## OBITUARY

### THE REV. GEORGE W. LUTZ

The Rev. George Wellington Lutz, a son of James and Mary (nee Klingman) Lutz, of Steinsville, Pa., was born at Slateville, Lynn Township, Lehigh County, Pa., June 26, 1876. He was confirmed by the Rev. James N. Bachman on April 15, 1892, in the Jacksonville Church. He received his preliminary education in the public schools and became a teacher for a number of years. He prepared for college and entered the freshman class at Muhlenberg College in the fall of 1897. Here he spent 2 years, until the fall of 1899, when he entered Franklin and Marshall College. The Spanish-American War having broken out, he offered his services to Captain James A. Medlar of Co. B, Fourth Regiment, at Mt. Gretna, in the spring of 1898. He was mustered into the United States service with the company on May 9th, Company B being the first company in the State to receive that honor. During that summer, while the regiment was in camp in Chickamagua, he was named regimental clerk and served at headquarters under Col. D. B. Case. Subsequently, he served with the regiment in the Porto Rican campaign and after distinguished service, he came back with the command after the

war, being mustered out of service in the City of Allentown.

In the fall of 1899 he entered the junior class at Franklin and Marshall College, graduating from that institution in June, 1901. He entered the Theological Seminary, Lancaster, Pa., in the fall of 1901, graduating in May, 1904. As a senior in the seminary, he began to supply the Pennsburg charge in the fall of 1903. After graduation he was elected pastor of this charge, which he served with signal success until 1928—a period of exactly 25 years. In addition to his regular work, he taught school at various times; edited "Town and Country," a local newspaper, and engaged in a number of other useful activities. After some pressure on the part of the officials of the Friedens Charge, he severed his relations with his first charge and accepted a call to the Friedens Charge, assuming the pastorate October 1, 1928, as the successor of the late Rev. James O. Oswald. Though his active ministry here lasted but a little longer than 6 months, it is remarkable how, in this brief time, he endeared himself to the hearts of these people. Absolute harmony not only prevailed throughout the entire charge, but an unusual amount of enthusiasm was manifest on every hand.

Rev. Mr. Lutz was stricken before Easter, entering the Allentown Hospital the Monday after Easter. He submitted to an operation for appendicitis and other complications April 10. Though he rallied splendidly, it was apparent that he was a very sick man, and, after a severe struggle, he passed away peacefully on Saturday evening, May 4, at the age of 52 years, 10 months and 8 days.

On Oct. 19, 1904, he was united in marriage with Florence Ochs, daughter of Mrs. Louisa and the late Milton T. J. Ochs. The ceremony was performed at the Ochs home in Allentown, by Rev. Drs. G. W. Richards and T. F. Herman. This union was blessed with two daughters, Misses Mary and Catharine Lutz, both at home. Miss Mary is a member of the graduating



class of the Slatington High School. Besides his widow and the 2 daughters, Rev. Mr. Lutz is also survived by 2 nieces, Miss Naomi Lutz, Reading, Pa., and Mrs. Melba Unger, Cleveland, Ohio.

Rev. Mr. Lutz was an eloquent preacher, a splendid pastor, a fine husband, a kind father, and a staunch friend, and, though cut down in a field of labor in which his work had just begun, let us trust that, by the grace of God, his untimely death may leave behind it a blessing no less great than his labors would have left, had he lived. He was instantly liked by all who heard him and the attendance at all his services was very large. Almost every man felt like a brother to him, and he attracted many to Church who seldom had attended services. At Unionville, the largest Church of his charge, it was quite usual to have from 1,000 to 1,200 attend the regular Sunday services with Mr. Lutz in the pulpit. Mr. Lutz was known far and wide as a speaker with a fund of bubbling humor, mingled with profound ideals and balanced judgment. His was the secret of the merry heart, "which doeth good like a medicine."

At the services held at the Unionville Church, Revs. Joseph P. Bachman, Thomas H. Bachman, O. S. Kriebel, A. O. Reiter and George B. Smith had charge. By a strange coincidence, the four selected as Rev. Mr. Reiter's text for the sermon, "It is Finished," and did not know until after the funeral that Rev. Mr. Lutz had used the same text for the last sermon he preached. Not only were the Church auditorium, corridors and basement rooms filled to capacity, but a large number of friends stood on the spacious lawns of the Church, where by means of a microphone and amplifiers the service was listened to by 3,500 persons. With Boy Scouts on duty, all traffic in the block in which Mr. Lutz had lived was detoured, and the very absence of noise in that vicinity gave testimony of the town's respect for a citizen, who though he lived there but a few months, had become recognized as one of Slatington's distinguished citizens. The pallbearers were representative of the 3 congregations he was serving at the time



The late Rev. Geo. W. Lutz

of his death, and the choirs of the 3 Churches were massed for the singing of the hymns. Men in public life, a senator, congressman, Lehigh county officials and 60 clergymen were in attendance. Members of Camp George H. Schwartz, of which Rev. Mr. Lutz was a member, attended in a body. In order to give teachers and pupils an opportunity to pay their respects, no classes were held in local

schools on Wednesday afternoon.

At the grave in Unionville Cemetery, in a spot selected by Rev. Mr. Lutz, the services were in charge of Rev. M. F. Klingaman, Dr. J. J. Schaeffer, J. P. Bachman and A. O. Reiter.

—A. O. R.

#### ELI ZIMMERMAN

Mr. Eli Zimmerman, born in Ragersville, Ohio, Nov. 13, 1836, died at the home of his daughter, Mrs. Tom Davis, in Oskaloosa, Wednesday morning, May 15, at the age of 92 years, 6 months and 2 days. He was married to Anna Blatter in 1860, and in 1865 they moved to Benton County, Iowa. In 1874 they came to Brown County, Kans., moving on a farm near Hiawatha. He was one of the first to introduce scientific stock raising-farming in the county and it is said he was the first man to register a herd of live stock. He farmed for many years; when he retired from active work he bought a home in Hiawatha where he lived until his wife died in 1920. He was a charter member of the Reformed Church. He possessed much musical talent and when a young man he had an unusually sweet tenor voice. He had been in choir work for 50 years and was the first to play a pipe organ west of the Alleghenies. In his late years his chief pleasure was in music and he carried a harmonica in his pocket, relieving some of

his triumphs in playing the old airs which were popular in his younger days. He enjoyed life to the full and had a friendly word for everyone.

Mr. Zimmerman is survived by 6 children: Rev. Otto Zimmerman, Oklahoma City, Okla.; Mrs. Sam Bowen, Mrs. Tom Davis, Oskaloosa; Mrs. W. A. McKee, Hiawatha; C. G. Zimmerman, Boyero, Col.; Mrs. Fent W. Miller, Falls City, and by 16 grandchildren and 11 great grandchildren.

The funeral was held at the Reformed Church in Hiawatha, the services being in charge of Rev. L. L. Hassenpflug. The Church was filled to capacity with relatives and friends. The pastor spoke feelingly of the relationship between himself and "Uncle Eli," as nearly everyone called him, and told of his work for the Church, of his splendid example of optimism, of his genial disposition and his victorious faith. Burial was made in the Hiawatha Cemetery.

—R. D. Z.

#### COME AND WORSHIP

When a man can willingly forego even the outward services of religion, and stay away from the House of God, and let the seasons of devotion and communion pass by without a thought of regret, his faith and love must be at low ebb, if indeed they have not altogether dried up and blown away. A living plant seeks water; a living soul longs for the refreshment of the sanctuary.—Henry van Dyke.

## Are You Buying DISCOUNTS or Collection Envelopes?

**Y**OUR Publication Board sells Church envelopes the entire year round at lower prices than many firms charge for early orders.

Other houses make a practice of having a high list price, with a big discount, and the higher the list price the bigger the discount.

Our policy has been to sell good envelopes, at the same price at all times to all our Churches.

Please don't do us the injustice of assuming that our prices are too high just because we don't offer a big discount. For instance, our price of 7c a set net for 400 sets of manila duplex is less than "A's" price of 11c less 35% or "B's" price of 16½c less 50%.

We are working for the welfare of our denomination, our profits are devoted to this cause. Good envelopes, good service and fair prices if you buy from your own Publication and Sunday School Board.

We can supply any variation of the envelope system to meet the special requirements of your Church. Quotations and samples gladly supplied.

#### DUPLIX ENVELOPES

Standard Size, 2½ x 4¼ inches

	White	Manilla
1000 sets or more ...	6¾c	6½c
500 to 999 sets ....	7 c	6¾c
400 to 499 sets ....	7¼c	7 c
300 to 399 sets ....	7½c	7¼c
200 to 299 sets ....	8 c	7¾c
100 to 199 sets ....	9 c	8¾c
99 sets or less ....	10½c	10¼c

#### SINGLE ENVELOPES

Standard Size, 2 5/16 x 3 3/8 inches

	White	Manilla
1000 sets or more ...	6¼c	6 c
500 to 999 sets ....	6½c	6¼c
400 to 499 sets ....	6¾c	6½c
300 to 399 sets ....	7 c	6¾c
200 to 299 sets ....	7½c	7¼c
100 to 199 sets ....	8½c	8¼c
99 sets or less ....	10 c	9¾c

#### PRICES ON OTHER SIZES

Children's Duplex Envelopes

2 5/16 x 3 3/8 inches. Same price as Single Envelopes

No. 2 Pay Size Single Envelopes

2½ x 4¼ inches. Same price as Duplex Envelopes

Executive Size Duplex Envelopes

2¾ x 5 inches. 3 cents per set more than Duplex Envelopes

Large Size Duplex Envelopes

3¾ x 5¾ inches. 5 cents per set more than Duplex Envelopes

MINIMUM CHARGE, \$4.00, NET.

PRICES QUOTED ARE F. O. B.

RICHMOND, VA.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH  
SCHAFF BUILDING, 1505 RACE STREET, PHILADELPHIA, PA.